

HISTORY AND MINISTERIAL ROLES OF KOREAN CHURCHES
IN THE LOS ANGELES AREA

by
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ABSTRACT

Although it is only during the last decade that the Korean community has become "visible" in the American scene, it has been almost 80 years since the first mass immigration of Koreans to America took place in 1902. One of the unique aspects of the community comes from its unusual affiliation with Christian churches. The Korean churches in America have proved themselves to be "community churches" in a genuine sense, being churches in and for the community. Therefore, the history of Korean churches in America is not just a history of a religious institution. It is the history of the community itself.

This project consists of two parts. The first part traces the history of the Korean churches in America, Southern California in particular. The author tried to write the history not as an independent story but as a part of the story of community in general.

The unusual tie between community and church is believed to be the result of, above all, dedication and philosophy of leadership of the church. Part II, therefore, describes the traditional roles of ministers in the Korean American community in comparison with the role-perception of contemporary Korean ministers. It is the author's conclusion that the early ministers in Korean community in America were dedicated Christian servants and had a strong sense of responsibility for the improvement of the Korean community, while the contemporary ministers take church growth as their primary concern. Accordingly, the roles of the Korean ministers during their early history in America were rather community-oriented, while the roles of contemporary ministers

tend to be limited within the church. For the research of role-perception of contemporary ministers, questionnaire surveys were used.

PREFACE

For the last two years I served a Korean church in Los Angeles, which happened to be one of the oldest Korean churches in America. Southern California is a very special place for Koreans, not only because of its balmy weather and scenic environment, but because of its historical significance for the Korean community. It has been the center of their community and the outpost of their American dream. Southern California is the home of one of the greatest Korean communities outside Korea. Although there is no way to get exact number, it is believed that at least 150,000 Koreans live in this area.

The uniqueness of Korean community comes from its unusual affiliation with Christian churches. According to an estimate, 70 per cent of Koreans in this area are church-goers (Catholic and Protestant), which is really an exceptional phenomenon for a community with an Asian background.

One of the first things I did since I started working for the present appointment, was to explore the roots of the community and church as well. It was my impression, and still is, that, being astonished and amazed by what church is and does for Korean-Americans today, we tend to forget its past, how it began, how it struggled, and how it responded to community needs. And I believed to know the past was essential for what is to be in the future.

Another thing concerning me as a minister was the question of ministerial roles in an immigrant community. Since the church has played an essential role for Korean communities in America, it is natural for the community to seek its leadership among the ministers.

And many people believe that responsibility for the future of the community lies upon the churches, and naturally, upon ministers. To respond to this expectation sincerely, it would be helpful for ministers to have a sense of direction in their roles. To have the sense, it is important to know the past, in terms of what is the testimony of history in regard to the question of role emphasis of ministers, and at the same time, it is also important to know self in terms of role-perception.

This project, therefore, undertakes to describe the past of Korean churches on one hand, and to assess the awareness of ministerial roles among the Korean ministers, on the other, reflecting two practical concerns of a minister who just started his career in ministry.

However, as I went further into the project, I found that I was not really equipped to do research work of a sociological nature. As the result, the work was going to be more or less off-balanced in its emphasis in favor of history part. Originally the survey part was planned to include a comparison of clergy and laity in their perceptions of ministerial roles. However, due to lack of survey skills, and limit of time and resources, I had to give up many ambitious features in original plan, including the comparative study between clergy and laity.

Even for the history part, I had to go through many difficulties. Since the study of Korean immigration started only recently, almost any attempt on this subject is pioneer work. Above all, availability of materials was a problem. Only a few brief articles on the subject of history of Korean churches in America have appeared in journals and

books in the last five years. Fragmentary information was also available through newspapers, conference journals, chronicles and interviews. It was a surprise to me that it takes so much time and effort to write a small history of a relatively small community of relatively small span of time. And it is my feeling that if anyone wants to make a really meaningful contribution on the scholarship of Korean-American history, he or she would have to explore oral history method.

I want to find through this project exactly what the Korean churches in general, and Korean ministers in particular, were and are striving for in their ministries. I also want to be responsible for helping the ministers in Korean communities to be aware of the tradition we have in our history and to compare their ministry to the tradition.

For the survey part, I utilized only one methodological tool; a fairly lengthy questionnaire. It was "one out of five" choice questionnaires administered through the mail to Korean ministers who were currently involved in ministry in Southern California.

In a total of 180 questionnaires that were mailed, forty-three were returned, or 24%.

The questionnaire was made up of 69 statements covering five functional areas of ministry; preaching/teaching, counseling, administration, liturgy, community service. I owe a great deal to the authors of Ten Faces of Ministry, a report of a survey on Lutheran perceptions of ministerial roles, in making the questionnaire. As a matter of fact, most of the statements were chosen from the questionnaire they used for the survey, with a few modifications.

The questionnaire was not a perfect instrument. The most

serious flaw was that the number of statements was too small to cover the ministry comprehensively. Comparing to the Lutheran survey just mentioned, the 69 statements used for this survey represent only a fraction. The reason I did not make the questionnaire longer was that I feared a long questionnaire would discourage the ministers in responding.

Another weak point of the survey is the low rate of the return of questionnaires. I do not even know whether I can claim any fairness in describing Korean ministers in Southern California with a 24% return. Besides, the largest group among Korean ministers, the Presbyterians, did not participate as the Methodist group did, which makes the majority in actual reality a minority in survey, and vice versa.

Nevertheless, I present the results of survey, believing, despite all the flaws and weaknesses, it throws some light on the question of where we are, providing a stepping stone for a conscious effort for improvement. It is, according to my personal investigation, the first study of this kind with the combined emphasis on the historical and socio-religious perspectives.

I have no intention at this point to make this project a final accomplishment. It is only a start to be followed by further researches.

Finally, I wish to acknowledge several groups and persons who helped me in this project. First, my thanks go to the ministers who took time to respond through the questionnaire. Although the percentage of responses may not be high enough to validate scientifically my remarks, I think that I was fortunate to have those forty-some ministers who were kind enough to take time to look at and fill out the statements.

Secondly, I want to thank Ronald Osborn and Chan-Hie Kim for their time and advice. Also, my thanks go to Henry Kuizenga, the late professor of the School of Theology at Claremont, who now belongs to the other side of eternity, for his encouragement and guidance at the early stages of this project.

Thirdly, friends at the Robertson Korean United Methodist Church deserve my appreciation, especially Rev. Choi who generously endured all the inconveniences I caused for this project. I also thank Howard Lee who relieved the greatest burden, typing, and Thomas Choi who did not mind doing a tedious job, that is, anglicizing this project.

Most of all, I thank Jung-hae for all that she has done and not done, and for the most precious gift which one person can give to another - her supporting love.

PART I

A BRIEF HISTORY OF KOREAN CHURCHES
IN LOS ANGELES AREA
(1904 - 1965)

Chapter 1

EARLY IMMIGRATION

The earliest report of the presence of Koreans in the Los Angeles area did not come out until 1904, when a group of Korean laborers who had worked on sugar and pineapple plantations in Hawaii moved to California. Chang Ho Ahn, the founder of the Korean National Association in America, came to Riverside in 1904 to survey the prospects of employment for Koreans in the orchards in the vicinity. In 1905 he established a section of his organization, Chin Mok Hoe, in Redlands which became the basis of the Korean National Association of Southern California.¹ Warren Kim, who bequeathed us what may be the most valuable accounts of the history of Korean immigration, traces the beginning of the Methodist mission in Los Angeles back to March of 1904.

We don't know whether any other Koreans were in this area prior to the plantation workers' coming, but it is not likely because most Koreans who entered the U.S. before that time were students, government officials or political refugees who made the East their final destination. It may be that some insam (gin-seng) traders who were reported to have entered the mainland as early as in 1889 passed through or even stayed, at least for a brief period, in the Los Angeles area. However, there is no way to confirm this possibility, since

¹Chae Youn No, Chae Mi Hanin Saryak (A Short History of Koreans in America), (Los Angeles; 1951), I, 13.

they registered as Chinese.²

The first mass immigration of Koreans to America began on December 22, 1902, when 121 persons boarded the S.S. Gaelic at Inchon and set out on their venture. It was twenty years after the Korea-U.S. Treaty of Amity and Commerce which marked the end of the long self-imposed isolation of the "Hermit Kingdom." The laborers were recruited by D. W. Deshler who was working on behalf of the plantation owners in Hawaii.

Although the motivation for Korean immigration to Hawaii could be sought in various aspects of society, the most immediate and direct reason was the economic rather than the political or cultural condition of the nation. In 1901, just one year before immigration to Hawaii started, a long spell of dry weather struck the country. On July 23, King Kojong, anticipating a bad crop in the autumn, ordered the government to suspend all civil engineering projects and to halt the export of rice. The government immediately suspended rice exportation and decided to import 300,000 *sem* or 1.5 million bushels of rice from Indochina.³ At this juncture, the U.S. Government asked for

²After the ratification of the Korean-American Treaty, an official party of five men, headed by Young-ik Min as Special Envoy to the U.S. arrived in San Francisco on September 2, 1883 on a goodwill mission. They stayed in Washington, D.C. about a month and then returned to Korea. In 1885, a small group of political exiles, fleeing persecution after an abortive coup designed to seize the government for liberal reform, reached the U.S. for asylum. In 1889, some merchants and students came to the U.S., who constituted the first Korean students in the U.S. Except the merchants whose number is negligible, all of these went to the East.

³This opinion, widely shared by scholarship, is expounded by Yojun Yun, "Early History of Korean Immigration to America," in Hyung Chan Kim (ed.) Korean Diaspora (Santa Barbara, CA:ABC-CLIO, 1977), p. 34. Hwangsong Shinmun, a leading vernacular newspaper also noted

Korean immigration to Hawaii, and the Korean government agreed. Thus, the food crisis in Korea combined with the labor shortage in Hawaii brought about Korean immigration to the islands.

However, any attempt to explain the early Korean immigration in a comprehensive way would not, or should not overlook the political and cultural factors which played significant roles in the event. One might say that the immigration to Hawaii was a result of the open door policy and the enlightenment movement in Korean society during the late 19th century. Immigration meant an educational opportunity to many of the immigrants. It also meant a political asylum for exiles who actually constituted a significant portion of the Korean immigrants. Finally, (and this is probably the most important aspect for our study) immigration meant religious opportunity for Christians. They sought religious freedom, which had been restricted by social and political repression, and they desired to witness the "Christian paradise."

Therefore, the first Korean immigrants to Hawaii came from various classes of society. Chinese and Japanese immigrants to Hawaii were mostly peasants, but only one-seventh of the Korean immigrants were peasants. The other were common laborers, coolies, low-grade government officials, ex-soldiers, students, house servants, mine workers, evangelists, and political refugees.⁴

that immigration to Hawaii was due to economic reasons. On Dec., 29, 1902, just a week after the first group left Inchon, an editorial said that some people went north to Russia and others went to Hawaii because famine and starvation had reached a point beyond their endurance.

⁴Ibid., p. 35.

At least for five years (until 1908), all Koreans, regardless of their social or educational backgrounds, had to work on sugar or pineapple plantations. Only those who worked as interpreters for the plantations and immigration office, and those who served the churches, organizations, or schools of the Korean community did not.⁵ Because of the prevailing racial discrimination at that time, hard labor was the only capital they could invest.⁶

The work in the plantations was unbearable for many of the Korean immigrants. The laborers continued to suffer from illness and weariness which resulted from the strenuous labor. Actually they were hardly experienced in this kind of work, and the demands of the plantation owners were heavy.

One of the Koreans who worked on a sugar plantation described the situation of early immigrants in Hawaii in the following words:

It was not long before we were in the cane fields and cutting away at the cane stalks. We worked in the hot sun for ten hours a day. I was not used to this kind of work and I had a difficult time. This type of work was indeed harder than the type of contract work that I did in Russia

⁵A Methodist missionary to Korea reported the distribution of Koreans on the plantations according to occupations: George Heber Jones, "The Koreans in Hawaii," Korea Review, VI: 11 (1906), 401-406, as quoted in Hyung Chan Kim and Wayne Patterson (eds.), The Koreans in America (1882-1974) (Dobbs Ferry, NY: Oceana, 1974).

According to this report, out of 4,683 Korean laborers, 4,384 worked for cultivation, 248 for transportation, and only 10 Koreans were lucky enough to work for administration as clerks.

His report also shows that about seventy-five percent of the Koreans were at work on the plantations.

⁶Warren Kim, Koreans in America (Seoul; Po Chin Chai, 1971), p. 12.

A working day on the plantation followed the same pattern, day in and day out. The cook would get up at three o'clock in the morning and prepare breakfast and make lunches for the men, who got up at five o'clock. A train would take them to the place of work in the fields, after the lunas had gone to the boss in charge to get their assignments for the day.

As a luna I was responsible for my group. . . When we got to the fields, I would line the workers up, with the fastest worker at the head of the line, and so on. . . We worked on a contract basis because it paid more. Some of the plantations paid by the month -- eighteen dollars a month.

During the harvesting season, we even worked on Sundays and holidays -- seven days a week.⁷

Living quarters were provided by the plantation, but the workers had to share camp bunks and accept whatever living conditions were offered. The general reaction to plantation work and life was one of disappointment and often they felt that their life of bewilderment and hardship was far from the vision of paradise they had expected when they had applied for emigration.

In 1910, a census taken by the Korean National Association of Hawaii reported that 964 men and 19 women had returned to Korea, 1,999 men and 12 women had gone to the United States, and 45 men had died in Hawaii. 4,187 Koreans including 107 Hawaii-born children remained in the Territory of Hawaii.⁸ From 1905 to 1907, more than a thousand Koreans escaped Hawaii and went to California. Those who made California their home found jobs on farms (rice-fields, orange groves, sugar-beet fields, etc.), railroads and in mines.

⁷Morris Pang, "A Korean Immigrant," Social Forces in Hawaii, (1949), 19-24, reprinted in Kim and Patterson.

⁸Warren Kim, p. 11.

CHRISTIANITY AND KOREAN IMMIGRATION

The beginning of religious activities among the Korean immigrants was almost simultaneous with the establishment of their community. The early immigrants made religious participation the first major social event of their community. Wherever a sizable number of Koreans went to live, Christian missions were established. When the first large group of Korean immigrants arrived in Hawaii there were quite a few who had already accepted Christianity as their religion. According to one source, there were about 400 confessing Christians and thirty evangelists among the first immigrants to Hawaii. This number may not be very impressive, since it is only one twentieth of the total population; however, many others joined them and soon Christianity became the predominant religion in the community. The rate of growth of the Korean Christian churches during the early period was great. Approximately 2,800 Koreans were converted to Christianity and thirty-nine churches (actually missions) were established in the Hawaiian Islands alone. This numerical growth is a remarkable achievement in view of the fact that the total number of persons of Korean ancestry in the islands during this period (1903-1908) was less than 8,000.⁹

It is even more impressive when we compare this with other ethnic groups from the Far East. For example, a report of 1914 shows that about four or five percent of the entire Japanese population in

⁹Hyung Chan Kim, "The History and Role of the Church in the Korean American Community," in his Korean Diaspora, p. 50.

the Western states were Christians.¹⁰ For the Chinese community, the precise number of Christians is not ascertainable but all the data points to a low percentage. Research conducted in 1955 discloses the number as 17,000 or about 7.5 per cent of the total Chinese population in the United States, and we may assume that the percentage was about the same in earlier years.¹¹

The presence of Christians among Korean immigrants even prior to their departure for the Hawaiian Islands can be explained by several factors.

First, missionaries (American) were involved, by deed or word, in the process of immigration. They encouraged Koreans to immigrate to the Hawaiian Islands where they saw "an opportunity for Koreans to improve their condition and to acquire useful knowledge and to better themselves financially."¹²

Commenting on the influence of American missionaries on Koreans who made the decision to immigrate to Hawaii, Yi Tae-song, executive secretary for the Korean Student Christian Movement of Hawaii, once stated;

It was at this critical stage in her history that the great and good missionaries, Dr. and Mrs. H. G. Underwood, and Rev. and Mrs. H. G. Appenzeller, appeared in Korea and began telling the wonderful story of the cross and what it could do for those who will

¹⁰ Millis, The Japanese Problem in the United States (New York: MacMillan, 1915), p. 254, as quoted by Y. Ichihashi, Japanese in the United States (San Jose: Stanford University Press, 1932), p. 221.

¹¹ S. W. Kung, Chinese in American Life (Seattle: University of Washington Press, 1962), p. 55.

¹² "Dreshler to Wilson," Archives of Hawaii, as quoted in Kim, Korean Diaspora, p. 49.

accept it and undertake to carry it through life. To the timid, stoical Korean the message was one of hope and life. Eagerly he asked of its power and a sample of its results. The one was told him by the missionaries, the other was pointed out to him in the advanced life of the U.S. Soon the U. S. was the hope of Koreans, for was it not there that the wonderous Cross had brought beneficent results? Was it not worth the while of any timid, downtrodden Korean laborer to make the attempt of reaching this heaven of peace and plenty? As the Korean embraced Christianity he began to look for a place where it might be lived in peace.¹³

Two names especially deserve to be remembered in the history of Korean immigration to America. H. N. Allen, chief of the U. S. Delegation in Seoul and the first Presbyterian missionary to Korea, was the official who negotiated with the Korean government for Korean immigration to Hawaii. In a letter to Secretary of State John Hay dated December 10, 1902, he described the famine of the previous year and said, "There has been talk of organizing an emigration bureau ever since last winter." In a different letter to Governor Sanford D. Dole of Hawaii he mentioned the same thing.¹⁴

Another missionary whose name frequently appears in the history of Korean immigration is George Hever Jones. He came to Korea in 1887, as a Methodist missionary. He had been engaged in educational work (he was the principal of Pai Chai School) and literary work (he is the author of English-Korean Dictionary) in Seoul, until he was sent to Incheon (Chemulpo) in 1892 to succeed Appenzeller. Incheon is a western port where D. W. Deshler, recruiter of plantation workers, was stationed. John Wadman, superintendent of the Hawaiian Missions of the Methodist

¹³Tae-song Yi, "The Story of Korean Immigration," in Kim and Patterson.

¹⁴Yun, p. 35.

Episcopal Church, in his report, "Educational Work Among Koreans," described the role Jones had played in the immigration of Koreans to Hawaii;

While encamped at the seaport of Chemulpo, awaiting the transport to bear them away into a strange land, Rev. George H. Jones, a Methodist Episcopal missionary, became interested in their welfare, and held large tent meetings in order to inspire them with laudable ambitions and prepare them for the strange experiences soon to overtake them. He also handed a few of the leaders among them letters of introduction to the Superintendent of Methodist Missions in Hawaii, and gave them in parting his heartfelt blessing."¹⁵

The second possible reason for the presence of Christians among the earliest Korean immigrants is related to the fact that the majority of the early immigrants was from the northern part of the country, where the food crisis was more serious. For a number of reasons, more Koreans in the north accepted Christianity than did their countrymen in the south. First of all, Koreans in the northern provinces had been discriminated against by the Yi court, which was constantly plagued by regional factionalism. The northerners were "rebels" and were denied access to high positions in the central government. Secondly, during recent centuries the Koreans of the north developed a less rigid social structure than their counterpart in the south because they lacked sufficient arable land. The northern Koreans were therefore exposed to more egalitarian values which made them more amenable to the acceptance of Christian doctrine.^{16, 17}

¹⁵H. C. Kim, "The History and Role of the Church," p. 50.

¹⁶Ibid., p. 48.

¹⁷Pyongyang, the northern capital, soon became the center of Christian activities and remained so at least during the first quarter.

END OF EARLY IMMIGRATION

In 1905, the first wave of Korean immigration to America was over. There is no record available that explains why the government suddenly stopped sending immigrants to Hawaii, but the historical records suggest two possible reasons:

First, the Japanese government which was about to succeed in getting the Korean-Japanese protectorate treaty signed exercised pressure on the Korean government to discontinue the immigration. It is said that the Japanese government filed a protest against the continued immigration for the purpose of protecting Japanese laborers in Hawaii and weakening the anti-Japanese force to which the Koreans in Hawaii were sending financial and moral support.¹⁸

Second, the report of the miserable life of Korean immigrants in Mexico urged the government to give up its immigration policy. In early April of 1905, 1,031 Koreans deceived by false advertisement, immigrated to Mexico. There they suffered extreme hardships as a result of the Mexican farm-owners' inhumane treatment and the indescribable hard labor. The Korean government had been informed but could not do anything to help them.¹⁹

¹⁸Wayne Patterson, "Korean Laborers in Hawaii, 1896-1897," in Kim, Korean Diaspora, suggests that the planters in Hawaii tried to import the Korean laborers as early as in 1897, to replace the Chinese and particularly the Japanese who had become militant in their demand for higher wages and better working conditions.

¹⁹Young-soon Pak, a Korean "gin-seng" merchant, sent a report of the life of Korean laborers in Mexico to the Korean Kong-lip Association of San Francisco in 1905, which was reprinted in Korean newspapers.

In the years toward the end of Yi dynasty, the atmosphere of Korean society as a whole was against immigration. The Confucian way of thinking made Koreans look upon immigration as a crime, for it

Following is a part of the report;

I was passing through Merida, Mexico, where I knew that Korean immigrants were present, and I asked a Chinese merchant about Korean immigrants. The Chinese said that there were Korean immigrants on nearby plantations, but none was allowed to travel outside the plantations except two interpreters, because they were sold to the plantations as slave-laborers under a certain contract.

On my way to locate some plantations where the Korean immigrants were working, I met three Koreans in the street. . . . I inquired about the Korean immigrants, but they avoided my questions. However, it appeared that the barefooted ones were under arrest for some violation.

. . . .Now they are doomed to live in a human inferno. They implored me to send news to Korea about themselves and stop innocent people who might fall into the same trap. The immigrants were spending the day in thorny fields, sweating under the burning sun and cracking whips of Mexican foreman, and spending the nights nursing their thorn-pricked wounds in the mudhuts. . . .Dozens of workers attempted to escape the unbearable hardships and ran away, but because of the language barrier they could not find any shelter, and when caught by the plantation police they were severely punished. Many of them were still suffering in the plantation jails. Warren Kim, Koreans in America, p. 16.

According to Yun, the credit of the first discovery of the Korean laborer's misery should go to a Chinese named Ho who reportedly wrote a letter to the leaders of Korean community of San Francisco. An excerpt of Ho's letter is as follows;

In rags and worn sandals, the Koreans are laughed at by Mexicans. You can't watch them without tears, going in groups to henequen farms, men holding the hands of their children and women carrying their babies on their backs. They are worse than animals. Here in Mexico, the aborigines are called the fifth or sixth grade slaves in the world, but Koreans are called the seventh grade slaves. When they fail to finish the assigned work, they are made to kneel down and are beaten until their flesh is torn and bloody. Hwangsong Shinmun (July 29, 1905), as reprinted in Yun.

left graves of ancestors and members of the clan unattended.²⁰ The leading newspapers of the nation insisted upon the use of "laborers" instead of "immigrants" in their reports and advertisements. The contemporary view of immigration is well epitomized in an editorial of a Korean vernacular, Chekuk Shinmun.

They (immigration firms) must recruit many ignorant and stupid people, such as the Negro people of Africa and the peasants of Korea, as workers. But they have already brought many negroes to the United States, and Africa is far, far away. They have an eye on Koreans because Korea is nearer than Africa and because Koreans are strangers. They lured stupid Koreans with sugar-coated words and many Koreans have crossed the sea. . . . It is lamentable that our brothers and sisters have become slaves like African Negroes in a strange land. Let's all tell each other how miserable the life is there in the strange land so that we may not hear the sad story again.²¹

Since Korean immigration was stopped in November of 1905, marriage of young bachelors, who constituted the majority of early immigrants, had become a serious problem. An interesting custom, picture-brides, was born out of this need. The bachelors in America sent their pictures to their prospective brides in Korea and let the women choose their mates. When the mates were chosen, the women came to the U.S. whereupon the U.S. government permitted them entrance and permanent residence. From November, 1910 to October, 1924, a total of 951 brides came to Hawaii, and 115 brides to the U.S. mainland.²²

²⁰Yun, p. 43.

²¹As quoted in Yun.

²²The minutes of the Board of Directors of the Korean National Association of Hawaii, July 1910, and its annual conference January 6, 1911, and The Korean National Herald (Honolulu) March, 1925, as quoted in Warren Kim, Koreans in America, pp. 22-23.

The second largest group who came to America after 1905 were students. Since the Korean-Japanese Protectorate Treaty of 1905, severe restrictions had been exercised upon the students who wanted to enter the Western educational institutions. As a result, only eight hundred Korean students could come to the United States over the period of 30 years (1910-1940).²³

²³Warren Kim, Koreans in America, p. 23.

Chapter 2

BEGINNING AND GROWTH: 1904-1927

A BRIEF SKETCH OF THE EARLY KOREAN COMMUNITY IN LOS ANGELES

As already mentioned, the Koreans who escaped sugar plantations in Hawaii were scattered over the Pacific coastal states, mostly in California, as migrant workers. Except for a few gin-seng traders, they were engaged in farming, fishing, mining and railroad labor.

In 1909, the Ocean Shore Railroad Co. inserted an advertisement in The New Korea, a Korean newspaper published then in San Francisco: "Invitation to railroad work! 10 hours/\$1.60 a day. You can work as many years as you want." (New Korea, February 24, 1909)

According to Warren Kim, the average wage of the Korean farm laborers in general was 15 cents per hour, 30 dollars per month. It was a little lower than that of the overall California laborers of the same period, which was between 32 and 37 collars per month, but much higher than Hawaiian farm wages which ranged between 15 and 18 dollars per month.¹

In the land of gold, fortune was slow in coming for Koreans. Almost none of them could save enough money to buy their own farmland until a decade had passed. The situation began to get better after 1911. The wages for laborers as a whole were raised at an unprecedented

¹Paul F. Brissenden, Earnings of Factory Workers, 1899-1927 (Census Monographs, Vol. X) as quoted by Earl Pomeroy, The Pacific Slope (Seattle: University of Washington Press, 1965), p. 190.

rate, due to the pressing need of labor for World War I.

In 1911 an article reporting the life of Korean immigrants in California included following account:

I left San Francisco on May 10 to make a journey through Lompoc, Oxnard, Los Angeles, Claremont, Upland, Redlands, Riverside, Stockton, Sacramento, and some other places wherever a sizable number of Koreans were likely to be found. In Lompoc, they work in sugar-beet fields, in Oxnard in bean and radish farms, in Claremont and Upland where the residents are good-hearted, in orange groves. In Redlands, I could find some merchants along with farm laborers. There are about 50 Koreans in Riverside, engaged in fruit-harvesting. In Sacramento, Koreans could find jobs in rice-fields and railroads. . . .²

It is apparent that Korean laborers who came to California during these years experienced all the hardships imposed upon Oriental immigrants. Further the situation of Korean immigrants was even worse than that of the Chinese or Japanese in America since there was no diplomatic agency to protect them from unfair discrimination.

In 1913, eleven Korean workers were recruited to pick apricots in Hemet Valley in Riverside County, California. However, upon their arrival in Hemet, the Koreans were met by an angry mob of several hundred white workers who had mistaken them for Japanese. When it was discovered that the "Japanese" were in fact "Koreans," the U.S. government, anxious to restore the strained diplomatic relationship with Japan, hinted that it was willing to regard them as being under the protection of the Japanese government, an option the Koreans abhorred.

The Japanese consulate in Los Angeles offered to give help, but the Korean didn't want any help from the Japanese government.

²Chung-ik Choi, "After Traveling Around California," New Korea, (June 4, 1911).

Instead the head of the Southern California Korean National Association wired the State Department in Washington asking that the case be dropped.³ They expressed, through this incident, their determination not to recognize the forced annexation of Korea by Japan by running the risk of going without diplomatic protection.

If the Koreans in America were to be mistaken as Chinese or Japanese, because of their resemblance in appearance and negligible size of population, it is obvious that they would have preferred to be mistaken as Chinese rather than Japanese; not because they had high respect for the Chinese, but because the anti-Japanese mood among Koreans was so prevalent.⁴

Korean workers in those days migrated as groups. Most of them were registered with the Korean National Association which functioned as an employment bureau as well as a fellowship organization. A typical mode of employment was for a Korean boss to deal directly with the employer and contract to do a job for a certain sum of money. He would then recruit the workers and pay them himself from the sum he had received from the employer. Under this system, the Korean boss had all the responsibility for his men and exercised considerable power over them.⁵

³Cf. Linda Shin, "Koreans in America," in Amy Tachiki and others Roots: An Asian American Reader (Los Angeles: Asian-American Studies Center, University of California, 1971), and Warren Kim, Koreans in America (Seoul: Po Chin Chai, 1971), p. 55.

⁴An impression of Koreans in Los Angeles is congruent with this assumption: Helen Lewis Givens, The Korean Community in Los Angeles (Saratoga, CA: R and E Research Institute, 1974).

⁵Shin, p. 202.

In spite of the fact that the early Korean immigrants moved and worked in groups, there is no evidence that there was any organized effort to improve their labor conditions. The major concerns of Korean organizations seemed to be the political independence of Korea and fellowship.

Research discloses an interesting character of early Korean immigrants; that is, most of them were unorganized in terms of traditional social groups. In contrast to the Chinese and to some extent the Japanese communities abroad, Korean society in the United States was largely lacking in clan association, merchant guilds, district or regional associations and lodges, and gentry-type benevolent associations. The community was composed of fairly unorganized groups.⁶

In this situation, the church was almost the only institution to perform the social functions and services which would have been carried out by non-religious social organizations in other societies. The Christian churches in America were, from the beginning, destined to be multi-functional and community-oriented.

CHURCH ACTIVITIES

Hence, the churches became the center of social and community affairs with the preachers acting also as community leaders. In church services, many community leaders participated. In time, more than one-third of the Korean immigrant population became Christian, and it was

⁶Ibid., p. 201. Although H. C. Kim suspects the validity of Shin's suggestion, evidences seem to indicate that she is right in this case.

an accepted custom for every family, even non-believers, to support the churches and send their children to Sunday school for Christian education. There were Buddhists, but they were negligible in number and most were converted to Christianity later. At least for the first decade, the church was the only place for social gathering, education, recreation and political activities, as well as for religious activities.⁷

Although the evidence is not sufficient enough to decide what the character of church activities of this period was, it is obvious that the church was keenly aware of its significance for the community and tried to respond to the community's needs in various ways.

One of the urgent needs for the Korean immigrants was education. Adult education was as important as youth education. According to record, 65 per cent of the early immigrants were illiterate. Of course, this rate was based on the knowledge of Korean letters and not on the knowledge of the English alphabet. Most adults did not understand a single English word when they entered America. The churches conducted English classes, with help of sympathetic Americans, along with Bible classes for these people.

Of Americans who helped Korean Churches, a woman named Mary E. Stewart particularly deserves to be mentioned. She was a Presbyterian living in Upland, California, and met with Korean farm-workers who were working at the citrus groves in this area in 1905. The miserable life of Korean laborers caught her attention and eventually led her to dedicate herself to the betterment of the Korean workers' life. She

⁷Kim, pp. 28, 29.

was one of the key figures in establishing the Upland Korean Presbyterian mission in March, 1907 and donated a substantial sum of money when the church purchased a building in Claremont in 1911. She opened Sunday School in the church and taught Korean children Bible and English for seven years.

According to a record, most of the Korean Presbyterian churches in Southern California were helped, in one way or another, by her. Her close relationship with Koreans in Los Angeles lasted until the day she died.

As early as 1908, the leaders of the Korean Community in the Los Angeles area saw the urgency of general education for their children and initiated a drive to establish a Korean school. Under the leadership of Wha-chung Pang, minister of the Korean Presbyterian Church of Los Angeles, they purchased a house in Claremont. The school provided general education for the Korean children, who were cherished by the community as "the only hope for the future independence of our mother country."

The church also established Korean language schools for the children. Many Koreans contributed liberally to local churches in support of the programs which taught their children Korean culture and language.

Establishment of Korean language schools was an expression of the genuine patriotism of the Koreans. The early Korean immigrants had a weak national consciousness. However, the new life in a land of strange historical and cultural background made them feel a strong love for Korea and her people. This instilled within them a strong sense

of solidarity. Patriotism was one of the major thrusts of the pulpits of Korean churches and remained so up until the 1960's. The churches were to be the strongholds for later Korean Independence Movement.

The emphasis on patriotism in Christian churches of Korean immigrants is not an isolated phenomenon in the history of Korean Christianity. Korean Christianity had been nationalistic since its introduction to the nation in the 17th century (Catholic) and the 19th century (Protestant). Many leaders of the Korean Independence Movement were Christians, who emphasized the fact that Christianity affirms and accepts patriotism as a necessary and desirable virtue.

On March 1, 1919, the National Independence Movement broke out in Korea, under the leadership of religious leaders; Chundoist, Christian, and Buddhist. It engulfed the nation in a life-and-death struggle against Japanese rule. In this movement, independence leaders in Korea were killed, imprisoned, or forced to go into exile. The Koreans in America responded to the movement with extreme fervor and the churches became one of the most important sources for moral and financial support for the movement.

New Korea printed an appeal by the Korean Christian Association in North America which was headed by an Los Angeles minister named Min, Chan-ho, on April 3, 1919:

We, the members of the Korean Christian Association in North America, appeal to our brothers and sisters in America, with whole-hearted earnesty, to wake up and open yourselves to God's grace. After ten years of sorrow and tears under the rule of our enemy, cruel and inhumane like beasts, our nation now solemnly rises against the evil force without fear, to achieve independence. The voices of thirty million souls shake the universe and 'Tae-kuk-ki' (National flag of Korea) dances over the sky, gaily and proudly.

It is our holy duty to give ourselves to the cause of Korean

Independence and to pray for it to our Amighty Father with our utmost sincerity. We hear that some of our American Christian friends have started praying for our nation, and it would be a shame if we do not pray for our own nation. God will be with us in our effort to secure freedom and life of Korea when we pray and sacrifice ourselves.

We all want you to join us, with one heart and one desire, in praying three times a day, morning, noon, evening, wherever you are, whatever you do. Pray for our comrades who are imprisoned in the Japanese prisons and the leaders of this movement who are confined in hideouts.

In the name of the Korean Christian Association in North America, we declare April 11 as the Independence Day. We sincerely invite you to commemorate this day and pray for our nation.

(Korean Christian Associaton in North America President; Chan-ho Min, Secretary; Seung-kon Han)

THE CHURCHES

The beginning of the history of Christian churches among Koreans in the Los Angeles area can be traced to a small hostel on Magnolia Street. On March 11, 1904, a Methodist woman named Mrs. Sherman, a retired missionary, opened a residential mission for Koreans. She did so with a small amount of help from the Board of Missions of the Methodist Episcopal Church, South. She taught evening Bible Classes for Korean immigrants and conducted Sunday worship services until June, 1910.⁸ The mission was practically a missionary training center, and record shows one of the graduates was working in Korea in 1909. Mrs. Sherman was assisted by a lay couple, Mr. and Mrs. Walter Fisher who were members of the First Methodist Church, Los Angeles. Conference

⁸ Won Yong Kim, CHAE-MI HANIN OSHIMNYUNSA (Fifty Year History of the Koreans in America), (Reedly, CA: Charles H. Kim, 1959), p. 64.

Minutes of 1909 reports on this mission as follows:

The only Methodist Episcopal Mission for the Koreans in America is conducted in Los Angeles with Mrs. Sherman as superintendent. This is practically a missionary training school, and one of our members is now at work as a pastor in Korea. By an unfortunate misunderstanding we failed to receive any appropriation this year from the Board of Home Missions and Church Extension.^{8a}

Mrs. Sherman was also helped by several Korean preachers.

According to Warren Kim, Heung-woo Shin, who was then a student at the University of Southern California, served the mission as evangelist.

After he went back to Korea, Dal-ho Yum succeeded him. In June, 1910, Min, Chan-ho came from Hawaii upon invitation from the church to succeed Yum; however, he never worked for that church. Instead, according to a record, he worked for the Korean Presbyterian Church in Los Angeles.⁹

The fact that no record concerning this church is found in the Conference journals or in New Korea in subsequent years seems to indicate that the church must have disbanded by 1910.

In the May of 1906, a group of Korean immigrants established a Presbyterian mission with the help of the Presbyterian Missionary Extension Board. The board sent Rev. Prichard to administer the church. The group rented a house on Bunker Hill Street for worship services and that place remained the home of the church until 1910 when they found a better place on Olive Street.

^{8a} Southern California Conference Minutes (Methodist Episcopal Church, South, 1909), p. 34.

⁹ NA SUNG HANIN YOUNHAP JANGNO KYOHOI CHILSHIP NYUNSA (Seventy Year History of Korean Presbyterian Church of Los Angeles, Los Angeles), (Los Angeles: Korean United Presbyterian Church, 1976), p. 36.

In 1907, sometime in late spring, Pang, Wha-Jung came to Los Angeles from San Francisco, and found that there was no one to take care of the Presbyterian group. Samuel A. Moffet, Presbyterian missionary to Korea who was then in America on furlough, suggested that Pang take the charge.¹⁰ On May 10, 1907, the District Presbytery of Los Angeles approved this mission and appointed Rev. Prichard as minister and Wha-Chung Pang as evangelist. Sermons were given in Korean by the Korean evangelist, while the supervisory and administrative duties were carried by the American minister. Pang and Prichard worked together until February 1912, when Pang was informed of his father's death and decided to go back to Korea.

Min, Chan-Ho succeeded Pang and the church grew steadily under his leadership. According to a report submitted in 1916, to the General Board of Foreign Missions of the Los Angeles Presbytery, the church had a membership of 49 with average Sunday service attendance of 32. New Korea reported about the same membership in 1919.

"Since Mr. Min, Chan-Ho left for Hawaii, Hong, Chi-Bum has worked as interim pastor of the Korean Presbyterian Church of Los Angeles. The prospect of the church is fairly good; the membership of the church is forty some, while the total population of Korean community in Los Angeles is about one hundred." (New Korea, November 25, 1919)

Hong was serving several churches, including the Presbyterian Church in Los Angeles as an itinerant minister. It is not clear how long he worked for this church. On April 9, the church was promoted

¹⁰ According to NA SUNG HANIN Pang came to Los Angeles in 1906 and gathered Koreans to establish the church. But other historical records show that he was in San Francisco until early spring of 1907. The church, therefore, in the author's opinion, was established by Korean residents even before Pang's coming.

to a full-fledged church, although it still remained under the administration of Rev. Prichard.

On March 5, 1907, with the help of Wha-Chung Pang, another Presbyterian mission was established in Upland, California where quite a few Korean immigrants were working in the orange groves. The congregation continued to exist for more than ten years, and even purchased a house for religious activities. It was, however, dissolved in 1918, since most of the members had moved to other places following their jobs.¹¹

On February 27, a small group of Koreans in Lompoc, California established a Presbyterian church on Sung-Oh Kim's farm. Chan Ho Min served the church as an itinerant preacher. This group lasted about five years and was then dissolved as a result of the members moving on to other places.¹²

A few more churches were founded in this period, but didn't last long. A record shows that small missions were established in Riverside, Redlands, Santa Barbara, and Santa Ana. Most of these missions lasted only a few years.¹³

¹¹Ibid., p. 45.

¹²Ibid.

¹³Ibid.

Chapter 3

GROWTH IN CONFLICTS: 1928-1945

COMMUNITY IN GENERAL

Changes in the Community

Due to the fact that most of the Korean immigrants in Southern California were migrant farm workers, the Christian churches in this area in the early period could be characterized as rural and extremely mobile. Most of them were short-lived and, due to the lack of a professional clergy, were ministered to by lay persons or by itinerants. At least 9 churches (one Methodist and eight Presbyterian) were established in Southern California between 1904 and 1920, but only four of them lasted more than 15 years.¹ No more than three clergymen were found at any given time and all the churches had to depend upon these itinerant evangelists for their worship services. Most churches kept only rudimentary organizations and were extremely flexible in their structure. They were, however, related, formally or informally, to established denominations, namely, the Methodist and Presbyterian Churches.

Toward the end of the early period, the Korean community in Southern California as a whole began to experience a substantial change. These changes followed several demographic and economic factors.

¹In Southern California, the Presbyterian Church was stronger than the Methodist, as the number quoted here shows. According to the comity agreement for Korean mission in America, signed by the Presbyterian

First, end of migration; as the Korean farm laborers could accumulate enough capital to buy a small piece of farm land or to move to an urban area, migration came to an end. This brought a great change in the life pattern of the Korean immigrants. For example, the Korean community of Los Angeles recorded a substantial growth in population, from one hundred in 1919 to seven hundred in 1939, and small size entrepreneurial activities by private individuals could be found as early as 1921.²

Second, shift of the center of the Korean population; for many years, San Francisco was considered the center of the Korean population in California. However, this changed when many Koreans moved to Southern California. There they found better job opportunities because of the expansion of agricultural business in the 1920s. The shift of Korean population toward Southern California made Los Angeles very important for the Christian ministry, as well as for the life of Korean community in general. Although the headquarters of the Korean National Association in America stayed in San Francisco until 1936, the actual center of Korean community in America must have shifted much earlier.

Third, stabilization of population trends; partly because of

Church, North, the Methodist Episcopal Church, North, and The Methodist Episcopal Church, South, Southern California was assigned to the Presbyterian Church, North, while the Hawaiian Islands and Northern California belonged to the Methodist Church, North, and Methodist Church, South, respectively.

²Hyung-Chan Kim, "Ethnic Enterprises Among Korean Immigrants in America," in his Korean Diaspora (Santa Barbara, CA: ABC-CLIO, 1977), p. 90.

the cessation of emigration of Koreans to America in 1905, and partly because of the Oriental Exclusion Law passed in 1924, the population trend of the Korean community became stable and almost predictable. The remarkable growth urban Korean communities enjoyed in the 1920s was, as we just observed, due to the shift of the population from the rural areas. The Korean population in America as a whole remained about the same with perhaps some decrease throughout the years between 1910 and 1930.³ Only seven hundred Koreans, mostly students and political exiles, entered America, via China, Europe and Japan from 1905 to 1945.

The stabilization of the population trend in the Korean community could be explained by yet another factor; that is, annexation of Korea by Japan. Most of early immigrants to America were not immigrants in the genuine sense, for they were contract workers who regarded themselves as sojourners. However, with this tragic change in Korea, which began to take place in 1905 and was completed in 1910, they were forced to give up their hope of returning to Korea. As a result, things became more permanent in the Korean communities in America.

Fourth, emergence of political organizations; after the annexation of 1910 various organizations working for the independence of Korea, many of which eventually disbanded or merged, mushroomed. Three groups were distinguished in their activities. Heung-sa-dan, led by An,

³The United States Census report of 1930 counts 1,680 Koreans in the mainland U.S.A., while the Census by the Korean National Association of Hawaii in 1910 reported that 1,999 men and 12 women had gone to the mainland. Although it would not be wise to take these data as reliable for comparison, it seems to be obvious that the community did not experience any growth in population during these years.

Chang-Ho, saw the Independence Movement as a long process requiring the gradual enlightenment of the people. An and his followers chose the approach of educating individuals, instead of revolutionary methods. Dong-Ji-Hoi, the Comrades' Society, led by Rhee Syngman, saw diplomacy as a means of achieving Korean independence. They believed that pressure from a sufficient number of major powers of the world could force Japan to give up Korea. Pak Yong-Man and his Dong-nip-dan, Korean Independence League, advocated the most radical measure for achieving independence. They believed that Japan would give up Korea only if she were forced or defeated militarily. The conflicts between these groups affected the community life of Koreans greatly by constantly creating dissension and division, and, perhaps, vitality, too.⁴

With all these factors, the coming of "Shin-do" students (students who "newly crossed" the ocean) and political exiles who escaped Korea after the March 1 Movement in 1919 should be noted as introducing new influential elements in the life of the Korean community. Most of these students were politically conscious and active against the Japanese rule in Korea. The United States government was sympathetic to these students and permitted them to enter without passports and to take up permanent residence.⁵ With their coming the leadership of the Korean community was greatly strengthened and the level of political consciousness among Koreans was lifted.

⁴See Warren Kim, Koreans in America (Seoul: Po Chin Chai, 1971), pp. 49-66.

⁵Ibid., pp. 23-24.

Effects of the Changes on the Church

The Korean churches in Southern California, which had characteristically kept close relationships with their community, were naturally affected by these factors.

First, the number of churches decreased. The end of migration reduced the necessity to keep churches in farm areas. Many churches were dissolved even before 1920. However, the church membership in general was not affected by this, for the former members of rural churches continued to attend churches even after they moved to urban areas. Accordingly, the churches which could survive enjoyed a rapid growth, at least for the time being.

Second, the churches in this area became more organized and stabilized. For the first time, the Korean community in Los Angeles could have a full-time minister. In February, 1927, the Korean Presbyterian Church in Los Angeles invited Joong-Soo Kim who was attending the World Sunday School Convention held in Los Angeles to be its full-time pastor. This incident reflects some aspects of the Korean churches of this period; a new concept of ministry, rapid growth in membership and financial ability, practicability of long range planning, etc. The influx of former farm workers into the city made the prospect of growth of the urban population surer than ever. Relying upon this trend, most churches revised and strengthened their organizations around the turn of the 1930's.

Third, the churches became more involved with political activities. Most leaders of political organizations were also leaders

in church life, and political disputes fluctuated among the church members. Often the political disputes hurt the church, bringing internal dissension and division. On the other hand, the church's being involved in political activities ought to be viewed as a sincere response to a community concern. The independence of Korea was not only a political imperative for this people, it was the rallying-point in the community - the community for which the church exists.

A Brief Sketch of the Community

Helen Lewis Givens, a graduate student in the University of Southern California, wrote a thesis about the Korean community in Los Angeles in 1939 in which she gave a brief sketch of the life of the Koreans there. According to her, there were about six hundred and fifty Koreans in Los Angeles County, of whom approximately fifty percent were "foreign born." The Korean community was located between Vermont and Western Avenues, and between Adams Boulevard and Slauson Avenue. Several families were living outside these boundaries in connection with their business establishments; however, they returned to the Korean community for social and religious life.⁶

No one owned homes, at least at the time Given's thesis was written. This was due to the Alien Land Laws of California and the Koreans' own financial limitations. The community was in an older section of the city, where race restrictions were not strictly enforced.

⁶Helen Lewis Givens, The Korean Community in Los Angeles (Saratoga, CA: R and E Research Associates, 1977), p. 46.

Koreans were found living among various nationality groups, including Chinese, Japanese, Mexican, Black and White Americans. It was not strictly a residential district, and because of the mixed population, rental rates were moderate.⁷

Many Koreans were engaged in hard labor, employed by either their own nationals or Americans. There were also found some Koreans who were engaged in small businesses. According to Givens, the distribution of business establishments, owned or operated by Koreans in Los Angeles County was approximately as follows: fruit and vegetable stands, thirty three; grocery stores, nine; wholesale companies, five; pressing and laundry shops, eight; trucking companies, six; restaurants, five; employment agencies, one. There were two Koreans who were practicing medicine, but there were no other professionals, except for a few ministers.

It should be noted that the rarity of professional personnel in the Korean community does not necessarily indicate the level of educational achievement and expectation. In 1939, in the Los Angeles area alone there were more than one hundred Korean students enrolled at various institutions of higher education. Maybe the following story of a Korean herbalist reveals the hopes and frustrations with which the Koreans of this period had to deal.

This Korean came to America in his early teens, sometime between 1903 and 1905, with his mother, sister and brother. From the very first day in Hawaii they had to endure all sorts of hardships in the plantation

⁷Ibid., p. 48.

fields. However, this young Korean was saved from hard labor by his family who concealed him from the plantation owners who would have punished him had they discovered him. Instead he was sent to local schools where he started from the beginning. His family sacrificed everything for his education, and, through their combined efforts and sacrifices over a period of 10 years, he finally earned a doctoral degree in law at Hamilton Law College in Chicago. However, when he tried to set up his law practice in California, the authorities had to say: "You cannot practice law since you are not an American citizen. Furthermore, Orientals are not eligible to become American citizens." So after ten years of study, he was forced to work on farms and in hotels, until he finally became a herbalist.⁸

It was already mentioned that various political organizations competed with each other to win followers and their support. This, of course, created disputes and divisions in the community. In Los Angeles, three organizations were particularly active; the Korean National Association, Comrades' Society (Dong-Ji-Hoi), and the Korean Academy (Heungsa-dan). Later the Socialist group joined these groups on the battle ground. The impact of the competition of these groups was greatly felt in the Korean community and its churches. Each group had its favorite church and tried to make it their center for political activities.

⁸Excerpted from an interview given by a Korean woman and Sonnia Shin Sunoo. This is the story of the interviewed woman's brother. (Hakwon Sunoo and Sonnia Sunoo, "The Heritage of The First Korean Women Immigrants in the United States: 1903-1924," Koreans in America, Korean Christian Scholars Journal, No. 2 (Chicago, 1976), 152-5.

The Korean National Association and the Korean Academy favored the Presbyterian Church, while the Socialist sympathizers favored the Methodist Church. Dong Ji Hoi (Comrades' Society) had its own church, to which almost all of the society members belonged.

The generation gap was another serious problem the community had to face. The second generation (Itae) Koreans were more exposed to Western culture than the first generation Koreans were since their education primarily came from the American public schools. Soon they adopted the language, culture, manners, and even food (to some extent), of American society, while their parents remained practically unchanged, except in terms of clothing. The first generation tried to keep their own traditions and moral values, and wanted their children to remain faithful to those traditions. Unfortunately, most of the first generation Koreans did not have much education, were almost illiterate in English and, thus, did not get much respect from their children. To the second generation, their parents were incompetent, but still authoritarian; while their parents saw their children as disrespectful and undisciplined. Bernice B. Kim's suggestion that the major points of conflicts between generations were (1) language, (2) filial piety, and (3) social freedom seems to be true not only for the Korean community in Hawaii, which was the subject of her thesis, but also for other Korean communities in America.⁹

⁹Bernice Bong Hee Kim, "The Koreans in Hawaii," Social Science, IX: 4 (1934), 409-413, as reprinted in Hyung Chan Kim and Wayne Patterson (eds.) The Koreans in America (Dobbs Ferry, NY: Oceana, 1974).

There is, however, another side to this problem which is related to the political factors of the community. As H. C. Kim pointed out, the first generation had seen their national sovereignty gradually eroded by the Japanese and had come to America with burning patriotism.¹⁰ While the energy and resources of the first generation were consumed for independence of their "mother country," the second generation saw America as their "home" and passed the old folks' ideas by.

Although a problem of this nature is ever present in any immigrant society, it was particularly difficult for the Korean community of this period because the cultural and social gap between the "old" and "new" societies were wider than in most other cases. Moreover, the problem had just begun to emerge in this period and no one was prepared for it.

CHURCH ACTIVITIES

Worship Service

Sunday worship service was the center of church life in most Korean churches in America. The pattern of service was not altogether different from that of the contemporary mainline Protestant churches except that it was somewhat simpler and more dependent on preaching. Traditionally preaching was so emphasized in Korean churches that a minister's ability would be weighed by his or her preaching ability. As mentioned before, patriotism was one of the major thrusts of the

¹⁰Hyung Chan Kim, "The History and Role of the Church in the Korean American Community," in his Korean Diaspora, p. 58.

pulpits in the Korean churches in America, and political issues along with other community concerns were frequently dealt with in sermons. Theological issues were not very important either for preachers or for the pew.

Most worship materials were printed in Korean and imported from Korea. Bilingual services were tried, but, in most cases, were not successful. The Methodist Church held an English worship service every month and it was of particular appeal to the second generation.

Music played a great role in worship services. Both the Presbyterian and Methodist Churches had beautiful choirs. Both choirs were invited for guest performances at numerous local Protestant churches and the Methodist Church choir appeared on a series of radio broadcasts.

Interestingly enough, all services had more men than women in attendance. Probably the sexually unbalanced population of the Korean community explains it. According to the United States Census of 1930, the California Korean population was 1,097 of whom 687 were males, and 410 were females.

Education

Evidence from various materials indicates that the educational programs in Korean churches in this period was very comprehensive and community-oriented. General education was given parallel with religious education. Language schools for the second and third generations were run by churches for the study of Korean language, customs, and history. Actually, the Sunday school education was just a part of the total educational effort, sometimes a neglected part.

We can easily imagine the difficulties the Sunday Schools had to put up with. Lack of proper material was one of them. The only available material for Sunday School education was denomination literature which was printed in English and written for the people of totally different cultural background. Since it was very hard to find someone who was good both in Bible teaching and English speaking, lack of teachers was another difficulty.

One of the major concerns in church education was to bridge the gap between generations. The following excerpt from an interview with Sung-nak Kim, former pastor of the Korean Presbyterian Church, reflects how the church tried to cope with the problem.

In these days, disharmony between generations was one of the major concerns of our community. Families were threatened and suffered by this problem. Church had to do something about it. . . . For example, in Friday night prayer meetings, I used to give my church members information about the movies which were currently being shown in town so that they could take their kids to movie theatres at weekends and share the stories on their way home. Most children could not expect their parents would understand the movies, and, naturally, were startled when they found the opposite was true. It alone could not be a solution, of course, but could be a starting point for a better relationship between them.

However, in spite of all the concerns and efforts, the church was losing the second generation. The church founded by the first generation and for the first generation could not minister the young American-born Koreans. For the first generation, the church was a place of both social interaction and cultural identification. After all, they spoke the same language and shared the same values and customs, and much of their unique cultural behavior was mutually reinforced in the social contacts provided by the church. But this was not true for the second generation. Although they had been under strong cultural influence

from the first generation, they must have felt strange at times and somewhat alienated when they were taken to church by their parents, who spoke only Korean to their contemporaries.

THE CHURCHES

The Korean Methodist Mission of Los Angeles, which was started in 1904, did not last long. The Methodist Episcopal Church, South probably kept it open until 1910.

The church was revived when, on October 16, 1930, the members of the Free Christian Church on Budlong Street, Los Angeles, a small independent group, dissolved their church and obtained an authorization from the Board of Missions of the Methodist Episcopal Church to revive the Korean Methodist Church.¹¹

The members of this church were originally members of the Korean Presbyterian Church of Los Angeles. However, due to an ideological conflict on the question of support for Syngman Rhee, the membership was divided into two groups; one supporting Rhee, and the other opposing him. On October 14, 1924, the group supporting Rhee occupied the church building of the Korean Presbyterian Church by force and drove out the members of the group opposing Rhee. The ousted group established a church immediately after the incident, and later changed the name of the church to the Free Christian Church.¹²

The Methodist Episcopal Board of Missions sent Rev. Davis to

¹¹Warren Kim, p. 35.

¹²Kim and Patterson, p. 18.

officiate over the establishment of the Korean Methodist Church and later appointed Sa-yong Whang as its pastor. Whang served the Korean Methodist Church of San Francisco before he came to Los Angeles and had been very active in the life of the California Korean community. Under his leadership, the church prospered and soon became the largest Korean Methodist church in California.

According to the report of the Rev. W. A. Davis, former Superintendent of the Korean Work, California Oriental Mission, there were five communities of Koreans being served by the Methodist Church, and there were nearly 350 members. Four regular pastors and two assistant pastors, and five local preachers served these communities. His report of the Korean Methodist Church, reads as follows:

As remarked before, the shift of Korean population toward Los Angeles has made this city very important to our work. We have a membership of more than a hundred and twenty five. The fact that they have no house of their own, but must rent whatever building they can find is unfavorable for building a church school of about fifty. They use both the Korean and English language. The teachers are our own Korean young people. We have a fine group of young people, and if they can be provided with a suitable building the prospect of building a strong Korean church is excellent. There is Women's Missionary Society that has developed wonderfully.¹³

With this report, a petition for a new building was submitted to the Conference for Oriental Mission. However, the building project was not handled well, and the church had to wait six more years before the church members finally could secure a building on West 29th Street, Los Angeles.

The Presbyterian Church of Los Angeles grew steadily under the

¹³Oriental Mission Conference Journal, Methodist Episcopal Church, 1939, p. 17.

Leadership of Chan-ho Min (1911-1919) and Chi-bum Hong (1919-1923?). By 1927, this church must have grown enough, in spite of the split of 1924 already mentioned, to consider seriously the idea of inviting an ordained minister from Korea as their pastor. On February 27, 1927, the Board of Administration of the church, chaired by Rev. Prichard, decided to invite a minister from Korea. The process of searching, however, ended up in an unexpected way. In July, 1928, the World Sunday School Convention was held in Los Angeles, to which the National Council of Churches in Korea sent a delegation of 20 members including Joong Soo Kim, a Presbyterian minister. The church approached him with an invitation to be the pastor of the church and he accepted.¹⁴

Kim's coming to the church was a land-mark event in the history of the Korean community in Los Angeles. For the first time the community had someone who would commit himself fully to church work and the various community concerns. It reflects the substantial growth which had been achieved by the community. It also reflects the stable population trend which enabled the church's vision to be more long-ranged.

Under Kim's leadership, the church grew quickly, and soon enjoyed an attendance of well over a hundred. Various groups were freshly reorganized, and aspiring programs were planned, many of which were accomplished. Their zeal for evangelism went as far as establishing a Presbyterian mission in Riverside.

¹⁴NA SUNG HANIN YOUNHAP JANGNO KYOHOI CHILSHIP NYUNSA (Seventy Year History of Korean Presbyterian Church of Los Angeles), (Los Angeles: Korean United Presbyterian Church, 1976), pp. 52, 53.

This period also witnessed a high ecumenical spirit in the church. The Korean Methodist Church and the Korean Presbyterian Church in Los Angeles had joint-worship services on many occasions, and kept close relationship in many ways. They went out together for picnics and had joint-programs for the youth. At one time they felt so close to each other that merger was seriously considered. Although the idea did not materialize, it was a good sign of ecumenism among the churches in this area.

As the church grew, need for adequate church building increased. Since the church was founded in 1906, the church location had been changed five times. A drive for a church building was launched in 1936 and soon raised enough funds to purchase a lot at 1374 W. Jefferson Boulevard. However, the dream was not realized as soon as the people expected. Joong-soo Kim resigned from the church on August 2, 1936, for reasons unknown.

Sung-nak Kim succeeded Joong-soo Kim, when the church invited him from Korea in 1937. How he was chosen as pastor of this church is an interesting story. The committee searching for a new pastor suggested that the new pastor should be 1) a young minister, 2) ordained in Korea, 3) experienced in Building church(es), and finally 4) a graduate of an American Seminary. The committee asked Samuel A. Moffet, who was then in the United States on furlough, to find such a person. Moffet, without hesitation, recommended Sung-nak Kim who was, in Moffet's thought, ideal for the position. Kim studied at the Princeton Theological Seminary for five years, earning a Ph.D., and returned to Korea in 1932, to be a professor of the Christian Union College, Pyong-yang. By that

time, the Japanese government in Korea had made Shinto Shrine Worship a compulsory act in all schools and public institutions. Kim was not allowed to teach because he did not agree to make regular visits to a Shinto shrine. Then he was offered the pastorate of his father's church, which was in need of a new sanctuary. Kim completed the building in 1935.

After he assumed office in the Korean Presbyterian Church of Los Angeles, he did everything in his power to the dream of having their own church building. The building was dedicated on the first Sunday of May, 1938. It was a \$20,000 project, and the largest portion of the funds came from sympathetic American friends, groups as well as individuals. In addition, \$4,000 of help came from the Presbyterian Missionary Extension Board and the church members gave \$5,000. The plant was modern in design, with a main sanctuary which seats approximately 150 people, a choir loft, pipe organ, and stained glass windows. It also contained a choir room, a study for the pastor, three Sunday School rooms, and a Sunday School auditorium which seated 300.

The Los Angeles Times gave a lengthy report on the dedication of the building, on May 2, 1938, beginning with the following sentence:

Outstanding speakers from throughout the country will take part in dedication services Sunday, May 4, when the beautiful new home of the Korean Presbyterian Church of Los Angeles, 1374 W. Jefferson Blvd., is formally opened.

It is noteworthy that along with the construction of this building, the building for the headquarters of the Korean National Association in America was being built on the lot right next to the church. This area eventually became the center of community life for

Koreans in the Los Angeles area.

Rev. Kim rendered his service for the church and community for more than 20 years. He was then invited back to the Christian Union College, which had been moved to Seoul due to the Korean War, as its president.

Another church came into being when Joong Soo Kim, former pastor of the Korean Presbyterian Church of Los Angeles, established a residential Christian Mission on September 21, 1936. This mission later became the Korean Christian Home Church of Los Angeles. It was originally founded for the purpose of providing a shelter for aged Koreans, and for this reason the age level of its membership was very high. According to one source, the church was already quite inactive in 1939, although it still exists at the present time.¹⁵

A political organization gave birth to a church in 1943. The members of Dong-Ji-Hoi established the Korean Christian Church of Los Angeles as a non-denominational church, using the Dong-Ji-Hoi building on Ellendale Place, Los Angeles, for their sanctuary. When Syngman Rhee, who was then in exile, was visiting Los Angeles in October, 1929, his followers formed this organization. Dr. Livingstone Kim ministered the church, but the church was never active throughout its life, at least not in terms of religious activities.

¹⁵Givens, p. 27.

Chapter 4

CHURCH ON THE CROSSROAD: 1945-1965

COMMUNITY IN TRANSITION

General Situation

Although the immigration of Koreans became possible with the defeat of Japan in World War II, the actual reality was not favorable for immigration both in Korea and America. First of all, not many Koreans could afford the travel expenses to America, since Korea was undergoing extreme hardships in economy after the war. Second, the policies of both governments were rather discouraging to immigrants.

As the result, the growth of Korean population in America, as well as in Southern California, was very slow. According to the report of United States NIS only 2,104 Koreans entered the United States as immigrants during the period of 1950-1957.¹

Two of the present author's interviewees estimated the population in Los Angeles area in 1950 as approximately 1,000. Comparing this figure with the 1939 population, which was 650, the demographic change in Korean community during the first 10 years after the war,

¹In 1952, McCarren-Walter Immigration Act was passed by the House and approved by the Senate and put into effect. The passage of the McCarren-Walter Immigration Act marked an end to the ineligibility of Oriental immigrants for American citizenship. It also established a quota system allowing a certain fixed number of immigrants to come to America from each nation. Therefore, the year of 1957, fifth year after McCarren-Walter act passage, became significant for Asian-Americans, because from this year they could invite their relatives.

seems to be negligible. The fact that only one church was added in the Korean community in Southern California during the period of 1945-1957 reflects the stagnancy in population flow.

However the end of war and consequent liberation of Korea from the Japanese rule brought significant changes in community life, particularly in organizational activities. The changes were rather logical, since the issue of national independence had functioned as a rally point under which all Koreans were united and worked together. All organizations, regardless of different leadership and membership, were established for one purpose, namely, the fight for restoration of national independence.

Having their prime goal realized, however, various organizations particularly political ones, had to adjust themselves to new situations by amending their constitutions and changing their programs, etc. Although the community concerns became much diversified after the war, well-being of Korea and Korean people continued to remain as the prime concern for the community. Many formerly-political organizations participated in the relief project sponsored by the United Korean Committee and thousands of tons of relief goods were sent to Korea by these and others including student, women organizations and churches.

The Korean community of this period was composed of three groups; first generation old timers, second generation Koreans, and late arrivals.

The first group was the backbone of the community as they were the majority and the most established group. The second group - the American-born Koreans - just began to appear as a "visible" group with their increasing number and achievement. The third group, late arrivals,

included the students and relatives of the United States citizens. They were probably the most educated group, although they had little foundation in this society, in terms of money and experience.

One of the difficulties the Korean community had to undergo in this period was lack of consolidated leadership. In earlier days, the leadership emerged from the so called "refugee" students, intellectuals and patriots who came to the United States by way of China and Europe between 1910 and 1920. They were dedicated for the cause of liberation of Korea and the whole community was united under the cause and leadership. However, after the war, many of these leaders went back to Korea to assume the responsibilities for reconstructing the nation. Besides, national independence could no longer serve as the rally point for the community.

Meanwhile, the second generation Koreans, as they grew up and as they became independent financially and legally, tended to drift away from the Korean community and there seemed to be no collective effort to form their own community in any sense. As Bong Y. Choi called them, they were indeed the "forgotten" citizen, though many had received a good education and were able and qualified professionals.²

The group of late arrivals was composed of mainly the relatives of United States citizens and students. Especially the students will play an important role in future life of the community, because majority of them will adjust their visa status and become permanent residents.

²Bong-Youn Choy, Koreans in America (Chicago: Nelson Hall, 1979), p. 245.

The South Korean government reported that in 1968, only 64 out of 325 Koreans who received doctoral degrees in the United States returned to Korea. Over a fourteen year period, only about 6 percent of the Korean students who finished their advanced studies in America returned to South Korea.³

However, considering the number of people and achievements in individual careers, the contribution of this group to Korean community was minimal, because most highly educated Koreans isolated themselves from the community and live by themselves.

As far as the organizational activities were concerned, politically motivated activities became less dominant in the community life and many political organizations went defunct. While the community leaders in the earlier period did not pay much attention to the issue of social injustice or cultural identity, thinking that, as far as Koreans in America were concerned, the national independence issue took top priority, the new leaders began to promote various community-minded concerns, having to do with the civic, cultural, and social welfare of the Korean community.

Community Issues

According to Bong-Youn Choy, author of Koreans in America, Koreans became more visible after the World War II, because "(1) the United States ruled South Korea from 1945 to 1948 through a military government; (2) the United States became involved in the Korean War from

³Ibid., p. 222.

1950-1953, and after the war spent 1.3 billion dollars for the economic reconstruction of South Korea."⁴

However, it is the present author's impression, and this impression was confirmed by his interviewees, that the issue of identity did not receive much attention from the Korean community, at least until 1968.

Of course, the Koreans in America had a constant struggle to maintain their identity against the Japanese. However, with the restoration of national independence, the rationale for keeping identity became less emphasized. Besides, the melting pot idea still remained prevalent in American society, and many Koreans, particularly second-generation Koreans, tried to assimilate themselves into American culture.

Actually, the Korean community never grew up to the point of forming a separately classifiable group of the American scene, at least, not until 1960. Until 1958, Koreans were not listed as Koreans but were identified as "Chinese," "Japanese," or other "Asians" in census statistics.⁵

Political Disputes

Although the impact of the political situation in Korea was not as great as in the pre-World War II years, political disputes and antagonism between groups and individuals continued. The scar of

⁴Ibid., p. 241.

⁵Jai P. Ryu, "Koreans in America: A Demographic Analysis," in Hyung Chan Kim (ed.) Korean Diaspora (Santa Barbara, CA: ABC-CLIO, 1977), p. 208.

previous struggles between Syngman Rhee and his opponents was vivid almost everywhere in the community at least for the first decade after the war. Yi Sook Ahn, in her book Die, Then You Will Live! described the tragic situation, through a story of her experience with the Koreans somewhere in Oregon. The two groups would never get together in social gatherings, never eat together and never allow marriages involving members of the two groups.⁶

Of course, the biggest issue in political disputes was reunification of Korea. During the Korean War, there were three groups who voiced their opinions. The first group was the people who believed that the war was an internal struggle between the North and South Korea. The second group regarded it as a war of ideologies between democracy and communism.⁷ Meanwhile the third group saw the war as a contest between United States imperialism and the nationalism of Asian nations. Already existing factions in Korean community resumed their fight against each other.

The first group tried not to take sides in this issue, hoping that reunification would be achieved after the war ended. Most members of Korean National Association and Heung-Sa-Dan (Young Korean Academy) belonged to this group. The second group supported the South Korean government believing defeat of South Korea would mean immediate

⁶Yi-Sook Ahn, JUK EU MYUN, SAL NI RA (Die, Then You Will Live!), (Seoul: Ki Dok Kyo Mun Sa, 1976), pp. 129-150.

⁷Choy, p. 183.

communization of Korean peninsula, and most Dong-Ji-Hoi members and most of the recent arrivals belonged to this group. The third group which was the smallest in size, mostly the members of the Korean National Revolutionary Party in Los Angeles, sided with the Northern regime, because they thought victory of the United States and South Korea would end up with exploitation of whole Asia by United States Imperialism. Some of this group were deported by the United States authorities and went to North Korea via European communist countries. The Student Revolution in 1960 and Military Coup in 1961 stirred the Korean community with the issue of democratization of Korea. One would detect an interesting phenomenon in the course of political disputes in the Korean community in America, that is, Korean people were very politically conscious and would react with loud voices to any political issue as long as it concerned Korea. Although the present author could not find any study results on political consciousness of Koreans in America, he can almost predict that Koreans would turn out to be one of the most politically concerned among various ethnic groups in America. However, interestingly enough, they never expressed their voice in the American political arena, in regard to their own life situation in this land. Among the many statements and manifestos issued by Koreans in America, none of them dealt with the issue of welfare of Koreans in this country.

Generation Gap

This is the issue which every immigrant community has to deal with, and seldom successfully. The gap between the first and second

generation Koreans in America already became painful experience for Korean families, as well as the Korean community as a whole, in the earlier years. If there was any different aspect of the problem for this period, it would be that the second generation could stand on their own as full grown adults. The years between 1945 and 1968 mark the period when the second generation, for the first time in the history of Koreans in America, began to appear as a mature group in size and abilities. However, the difference in language, life perspectives, and educational, and cultural background made them unable to identify themselves with Korean community. Many chose to discard traditional Korean values and customs and tried to get into mainstream American society. If they still had a tie to Korean community, it would be an indirect one, through their parents. There was no organized effort to form a community even among themselves, that is, American-born Koreans.

VARIOUS ASPECTS OF THE CHURCH

By the time World War II ended, the history of Korean churches in Southern California marked 40 years. All Korean churches in this area were fairly settled and owned their buildings. Especially the two denominational churches, Presbyterian and Methodist, had built a solid foundation, having an attendance of 100 as an average for Sunday morning worship services.

The first thing the Korean churches in this area did after the war was relief work for Korean people who were suffering an extreme poverty after 36 years of deprivation by the Japanese. The Korean

Relief Society was organized by Rev. Sung-Nak Kim and others, and large amounts of relief goods were collected and sent to Korea via CARE. Members of Women's Societies, Young Adult Clubs and Church School students would work day and night, not only collecting but packing and washing the relief goods. The Korean Relief Society in Los Angeles continued its service through Korean War.⁸

Community welfare was one of the Korean Churches' prime concerns, too, as it was in earlier periods. Most of the church leaders understood the emotional and physical problems of the immigrants and had a sympathetic attitude toward them. Therefore, whenever Koreans were in trouble over domestic affairs or job matters they first visited their pastors for help. Especially for students, the churches provided a haven. When they became involved in legal problems with Immigration, they usually called on Korean ministers for advice and financial help. Also church provided them opportunities for social life which was very important for young people.

The Korean Churches extended their services actually to every area of life. For example, the church would provide a lecture on hygienic subjects or give free baby shots with help of local Korean MDs. On another occasion, the church would organize group-purchase for living commodities and foods like hot pepper, rice, oriental vegetables and set up Korean delis.

Various cultural and educational services were also performed

⁸Based on an interview with Rev. Sung-Nak Kim, former pastor of Korean Presbyterian Church of Los Angeles.

by the Korean churches. Korean classical music, folk songs, dances, and arts were introduced to the young generation and to the community at large. Korean language classes were given for young Koreans on Saturdays and Sundays.

It was in this period that the Korean churches began to have second-generation leadership in church education. English speaking teachers with Korean background had been desired for a long time, and now the church began to enjoy the emergence of qualified second generation teachers. Out of this generation two became ordained ministers, Lester Kim and Warren Lee, both from the Presbyterian Church in Los Angeles.⁹

However, the church was losing its battle with the age-long problem of generation gap. As a whole, the church failed to provide a meaningful place for second generation Koreans, due to differences in cultural, social and religious orientations. The most influential institution for their education, the public schools, taught them, directly and indirectly, to assimilate into the mainstream American society rather than to keep their ethnic, cultural and societal identity. Though the parents badly wanted to keep their children in the church and the church responded to the desire giving bilingual services and appointing the second generation members as church officers, most American-born Koreans left the church, once they became mature enough to live an independent life. It still remains as a great

⁹NA SUNG HANIN YOUNHAP JANGNO KYOHAI CHILSHIP NYUN SA (Seventy Year History of Korean Presbyterian Church of Los Angeles), (Los Angeles: Korean United Presbyterian Church, 1976), p. 82.

challenge for the Korean churches to provide a place where second and third generation Koreans can wholeheartedly commit themselves as hosts, not as guests.

The Presbyterian Church in Los Angeles, for example, furnishes a good case study for generational problems. Rev. Peter Kwon who assumed the pastorate in 1958, tried to serve the need of second generation Koreans, creating English speaking worship services and giving them administrative positions. However, as they were moving out to a suburban location to avoid racial confrontation, their attendance rate began to drop drastically. In an interview, Kwon explained the situation in the following words:

"Their moving out disappointed their parents because it would make harder to come to church regularly for their children. Up until then, our church used to be called 'second-generation church' and a gathering place of parents and children, grandparents and grandchildren. Parents wanted their pastor to use his influence on their children to stay, but it was just too much for me, as pastor, to do it alone. I felt that the trend was almost irrevocable. As the new Immigration Act became law in 1965 and new influx of large number of immigrants started in 1967, I had to seek a new source of hope from them".¹⁰

As far as denominational preference in this period was concerned, a majority of Korean churches in America, was Methodist. As of 1965, there were 17 Korean Protestant churches in America, including Hawaii, and the denominational distribution was 6 Methodist, 3 Presbyterian, 2 Episcopalian, 1 Baptist, 1 Seventh Day Adventist, and 4 non-denominational churches. This denominational picture, however, will be

¹⁰Ibid., p. 93.

drastically changed in later years.¹¹

Although political disputes in the community hurt the fellowship between the churches, some efforts were made to enhance ecumenical spirit. For example, joint-worship services were held to commemorate March 1st Independence Movement. In 1956, the Korean Church Association was founded for the purpose of consolidating ecumenical activities. 1945 Journal of Oriental Mission Conference, Methodist Episcopal Church disclosed that the San Francisco Korean Methodist Church made a gift of \$242.50 to help pay the debt of the Korean Presbyterian Church in

¹¹New Korea listed the following churches in its directory of Korean Churches on Mainland America as of October 4, 1945:

1. Korean Presbyterian Church
1374 W. Jefferson Blvd., Los Angeles, CA
2. Korean Methodist Episcopal Church
1123 Powell St., San Francisco, CA
3. Korean Christian Church
3427 S. McLintock Ave., Los Angeles, CA
4. Korean Methodist Episcopal Church
P.O. Box 1014, Delano, CA
5. Korean Presbyterian Church
1419 Third St., Reedley, CA
6. Korean Methodist Episcopal Church
1276 W. 29th St., Los Angeles, CA
7. Korean Methodist Episcopal Church
826 Oakdale Ave., Chicago, IL
8. Korean Methodist Episcopal Church
520 Harrison St., Oakland, CA
9. Korean Church and Institute
633 W. 115 St., New York, NY

Los Angeles.¹²

THE CHURCHES

The Korean Presbyterian Church in Los Angeles, which was founded in 1906, reached its peak under the leadership of Rev. Sung-Nak Kim who became the pastor in 1937. Kim was very active not only in his local church ministry but also in the community affairs. He was sent to Korea as one of five delegates representing the United Korean Committee in 1945 and, on his return in 1946, he founded the Korean Relief Society. The Korean Community in Southern California was greatly benefited by his leadership.

In 1959, Rev. Peter Kwon of Hawaii was appointed as pastor of the church by the Presbytery of Los Angeles. The book, Seventy Years History of the Korean Presbyterian Church in Los Angeles, reveals the hardships and difficulties he had to go through to achieve harmony and unity in inter-generational relations. However, as mentioned before, in spite of all his efforts, the overall situation was fairly discouraging for the American-born Koreans, and they left the church eventually. Rev. Kwon left in 1967.

The period of 1965-1968 witnessed a great transition in membership and administration, as many new immigrants made this church their home of faith.

The Korean United Methodist Church in Los Angeles purchased a

¹²Oriental Mission Conference Journal. Methodist Episcopal Church, 1945, p. 21.

house which was previously the home of a Scandinavian Christian group, on the corner of Orchard and 29th Streets in Los Angeles, in 1944. The church belonged to the Oriental Mission Conference of the Methodist Episcopal Church, composed of three ethnic groups, Korean, Chinese, and Filipino. Three other Korean Methodist Churches were in this conference: Delano, San Francisco and Oakland. The Conference held its annual meeting at this church in the year of 1945. The church remained in the conference until the conference became dissolved in 1950.

The change in leadership in this church was rather frequent during the year of 1945-1953, with three ministers on its pastorate. Dr. Ha Tai Kim who succeeded Rev. Key H. Chang served the years of 1945-1949, then Rev. Chang Hi Oh 1949-1952. Rev. Young Yong Choi succeeded Oh in 1953 and still serves the church as of 1980.

Although the church, like other Korean churches, suffered conflicts around political issues in earlier years of this period (e.g., members of Korean National Revolutionary Party tried to control the church), it enjoyed a steady growth under the leadership of Rev. Young Y. Choi in later years.

In 1958, as the worship attendance outgrew the capacity of the building, the church decided to move its location and purchased a lot near Washington Boulevard and Virginia Road in Los Angeles. During the period of construction, 1958-1960, they made Vermont Square Methodist Church Youth Center their temporary home. The new building was completed at the cost of \$115,000.

Eventually the Washington Boulevard building also became inadequate as the congregation grew in membership. Then, Dr. Richard

Cain, District Superintendent of Los Angeles, arranged to move this congregation to the facilities of the Robertson Community Methodist Church, on 1068 S. Robertson Boulevard in Los Angeles.

Korean Christian Home Church of Los Angeles which was established as a residential Christian Mission by Rev. Joong-Soo Kim continued to serve the community as a home for elderly people after World War II.

In April 1958, Mrs. Sara K. Kim succeeded her late husband as pastor of the church, and in February 1959, she was ordained as minister. In October 1958, the church moved from McClintock Avenue to Ellendale Place, Los Angeles, which is the present location of the church.¹³

The congregation never grew as large as some other Korean churches did, primarily because of the old age of its membership. However, it did a large amount of community service, providing shelter and fellowship for elderly Koreans.

The Korean Christian Church of Los Angeles (Dong-Ji-Hoi Church), which was established as a non-denominational church in 1943 as a group of Dong-Ji-Hoi members split themselves from Joong Soo Kim's Christian Home Church after a dispute over a political issue, never became active as a church.¹⁴ The main reason for its inactiveness was its affiliation with a political group, which was, as mentioned before, organized to support Syng-Man Rhee's political activities. Although the group lost its ground for continuous existence as a political group

¹³ Warren Kim, Koreans in America (Seoul, Korea: Po Chin Chai, 1971), p. 39.

¹⁴ Won Yong (Warren) Kim, CHAE MI HANIN OH SHIP NYON SA (A Fifty Year History of Korean Americans), (Reedly, CA: Charles Ho Kim, 1959), p. 70.

when Syng-Man Rhee was ousted out from the presidency in 1961, the church managed to stay alive to the present time.

Korean Baptist Church of Los Angeles (Berendo Street Baptist Church) came into being in 1957. The Rev. Dong-Myong Kim, a graduate of the Southwestern Baptist Theological Seminary, and his wife Yi Sook Kim organized a church in Los Angeles. The church was a development of a Bible class conducted for Korean students and second generation Koreans. Within several years, the church boasted a membership of 100 and became a self supporting institution.

In 1962, it was approved by the Baptist Board of Missions of Canada, and purchased a building at 1324 S. Berendo Street in Los Angeles for its sanctuary. From the beginning, the church was very active in community service giving special English language classes for new immigrants, providing nursery care and kindergarten education.

The Independent Korean (Presbyterian) Church was another church created in this period. A Presbyterian minister, Rev. Soon-Yel Sohn organized a church with a group of Korean residents in 1960. They rented a house at 4053 South Vermont Avenue and stayed there until they purchased a lot and built a sanctuary on South Menlo Avenue.

Other Churches: It was reported that the Korean Bethany Church was organized on September 24, 1965 by Rev. Hak-Chul Kim.

In 1966, the Korean Church of Christ was established in Los Angeles and Rev. Kyu-Hyon Pak served the church as its minister. However, the history of both churches was unavailable to the present author.

PART II
MINISTERIAL ROLES IN THE KOREAN-AMERICAN COMMUNITY
OF LOS ANGELES

Chapter 5

MINISTERIAL ROLES IN THE HISTORY OF
KOREAN-AMERICAN COMMUNITY

As the church became the center of the Korean community in America, the ministers of the church had to take more roles than just as a "preacher." The church was much more than a worshiping place, as it became a fellowship of the oppressed and estranged, an educational center, a depot of patriotism, a boarding house, and a bridge between generations and cultures. Accordingly, ministerial roles became multi-functional and were carried in a much broader sense than traditional understanding of ministerial roles.

For example, Helen Givens described routine responsibilities of a minister along with routine activities of his church, in her Masters thesis.¹ Here were two worship services weekly, a Sunday morning main service and a Sunday evening service, both of which were sermon-centered, and Sunday School classes before the main service. A teachers training class was taught by the minister every Monday. He also led an evening prayer meeting every Wednesday. In addition to these pastoral duties, according to the description, he conducted a Korean language class for the second generation Koreans in the church building four days a week, and smaller language classes in two outlying districts.

It is difficult to decide exactly which were the most exercised

¹Helen Lewis Givens, The Korean Community in Los Angeles County (Saratoga, CA: Rand E. Research Associates, 1974), pp. 26-27.

and emphasized roles, since the early ministers in Korean community were "all-around" persons, engaged in almost every aspect of community life. However, two roles were outstanding over others, that is, preacher and community leader.

PREACHER

According to a report,² there were thirty evangelists among the early immigrants to Hawaii, who had engaged in church work with professional capacity prior to their coming to the islands. They were the founders and pioneers of Korean churches. Therefore the Christianity in the Korean community was a transplant of Korean Christianity, at least for the first decade.³

In the early period, most of the ministers had their education back in Korea and many of them were not even seminary graduates. A very few were lucky enough to go to American institutions for higher education. They had to repeat what they had seen and learned in Korea. But even the few American educated ministers tended to follow the traditional practices rather than innovate them.

It is easy to imagine that the role emphasis of preacher in the community must have been reflective of the traditional role emphasis in Korean Christianity. The early Korean Churches were mostly from a Protestant background, mainly Presbyterian and Methodist, which had a

²Warren Kim, *Koreans in America* (Seoul: Po Chin Chai, 1971), p. 28.

³Same phenomenon was observed in recent Korean churches in America by Jang Kyun Park, "A Study on the Growth of the Korean Church in Southern California," A D.Min. Project S.T.C., 1979.

strong emphasis on preaching over other roles. It is beyond doubt that a minister was a preacher more than anything else, making all other roles subsidiary or secondary. The most influential and cherished ministers in Korean Christianity were, without exception, outstanding preachers.

Korean preachers in early period used sermons as a means of nurturing patriotism, as well as a means of apologetics and evangelism. Since Korea was invaded and ruled by foreigners, the Japanese, this function of preaching was especially significant for the Korean ministers in America, many of whom were political exiles.

There was another factor which might have contributed to escalate the importance of the preaching role in the early Korean ministry in America. The first two churches in the Los Angeles area, Methodist and Presbyterian, were under the administration of the American denominations from the start. The Los Angeles Korean Methodist Church was served by Heung Woo Shin and Dal Wook Yum when it was just founded. However their responsibility was limited to preaching, and the representatives of the denomination took the responsibility of administration and supervision. The same was true for the Los Angeles Presbyterian Church, that is, sermons were given in Korean by the Korean evangelists, while the supervisory and administrative duties were carried by American ministers. It might have influenced image-making of ministers in Korean community.⁴

⁴For more details, see p. 24.

In regard to the content of the sermons of the Korean ministers, there is no documentary evidence to support any particular trend in preaching. However, after the interviews with eyewitnesses of early immigrant life the present author became convinced that the nationalistic sermons were common on the pulpit. It seems especially true for the first few decades.⁵ The nationalism in the sermons of this period is not a systematized principle. Rather it is a vehement expression of national emotion against the foreign rule. Preaching was, as mentioned before, one of the primary tools for promoting the national independence movement in Korea. There were even some politically motivated churches in Hawaii, as well as on the mainland.⁶

Of course, there was another trend in preaching as a counter-balance to politically-oriented preaching. For example, Rev. Sung-Nak Kim, former pastor of Los Angeles Korean Presbyterian Church, once told the author in an interview that he preached his first sermon in the church under the title of "The Way of The Cross." It was, he recollected, a purely evangelical sermon, and he intentionally chose the topic, because the churches in Korean community were torn by political disputes. As the Korean churches became places of political activity as well as sanctuaries of worship, conflicts were almost inevitable and some of the church leaders questioned the validity of the political sermons.

⁵In early period of Korean immigration to America, many community leaders, including church ministers, were political exiles.

⁶Bong Yun Choy, Koreans in America (Chicago: Nelson Hall, 1979), p. 262.

COMMUNITY LEADER

If we strictly limit ourselves to historical evidence, using the assumptive method as little as possible, we would have to conclude that the community leader role was more vital and prevalent than any other roles among the Korean ministers. Various historical materials and documents of Korean immigration to America provide evidences that the community leader as a ministerial role was very important.

The early ministers were, borrowing Choy's words: "dedicated Christian servants, and they had a strong sense of responsibility for the improvement of the Korean community."⁷ Since the church was "the" community, there was no clear distinction between church work and community work. Almost every organization in Korean community, whether it was religious, political, cultural, or social, engaged ministers in one way or another.

For example, when the Korean National Association was launching a relief project for the liberated Korean laborers in Mexico in 1909, two ministers were dispatched to investigate the situation.⁸ These two ministers, Rev. Sa Yong Whang and Rev. Chan Ho Min, were engaged not only in relief projects, but various kinds of organizational

⁷Ibid., p. 257.

⁸The Koreans who went to Mexico and suffered inhumane treatment were liberated from the Mexican plantations on April 15, 1909, upon the expiration of the labor contract. However, their release did not relieve their predicament, because they had no savings for emergencies and could not find jobs to pay for immediate necessities. After receiving the report, The Korean National Association sent Sa-Yong Whang and Chan-Ho Min to Yucatan, Mexico. (Kim, p. 18)

activities, including political activities. The above mentioned organization, which was the primary representative body for the Koreans on the mainland, had five ministers as its presidents or vice-presidents between the years of 1910-1919.

The reason why the ministers were so alert in community concerns would be found through Choy's following explanation of leadership resource for the Korean churches in America:

Almost the entire leadership of the Korean churches emerged from the young intellectual patriots who had been fighting for national independence from the Japanese. Most of them were unable to find employment even with their educational accomplishment because of racial discrimination. They had only three alternatives: to go back to Korea where they would be subject to Japanese persecution; to find jobs in American establishments, even if they were menial; or to stay within the Korean community and work for community organizations. But positions in community organizations were limited. Very few social and political organizations could afford to pay for such services. The churches were the only established institutions which could give employment. . . . So many Korean intellectuals took over church work.⁹

We can conclude out of this description that the main factor of their calling to ministry was not necessarily deep religious conviction or converting experience. It could be a commitment to social or political cause with, sometimes, economic necessity.

Besides, as mentioned in Part I, the church was about the only place where social interaction took place for the early Korean immigrants. There the people met their friends and relatives. There the fund for the Korean National Independence Movement was raised. The children were educated through church-funded weekend schools, as well

⁹Choy, p. 258.

as through regular Sunday Schools. In a community where the Christian religion was the only religion practiced, which was true for Korean community until the World War II, it was natural and inevitable to seek community leadership from the church leadership.

However, one could not deny that, in spite of all these circumstantial "inevitabilities" and historical "coincidences," it was genuine compassion for the people and the sense of calling to serve the poor and bereaved that really drove the ministers out into the field.

For example, Rev. Ju Sam Ryang was on his way to attend Divinity School at Vanderbilt University, Nashville, Tennessee in 1906, when he became the third pastor for the San Francisco Korean Methodist Church. Ryang, who came from Shanghai, was very concerned about prevailing conditions within the Korean community. Following the April earthquake in San Francisco, Koreans were out of jobs and could not find places to live. Everywhere, the life of the Korean people was sad and poverty-stricken. Ryang was so moved emotionally by what he saw with his own eyes and also heard that he decided to postpone his study in order to render his services to his countrymen who needed spiritual and material improvement.

Later he founded a service center which provided shelter for homeless Korean bachelors and housed various social and political groups. He also published the Korean United Church News (Hanin Younhap Kyobo) which was later changed to Daidobo (Great Guidance News). It contained both world and Korean Community news, and was distributed

to Korean residents through-out the United States.¹⁰

Another example of dedicated service for community was Rev. Dai Wii Lee who succeeded Ryang and was the first officially appointed pastor at San Francisco Korean Methodist Church. A devoted minister and a dedicated patriot as he was, Lee rendered many valuable services to the community. During his pastorate in the years of 1910-1928 at the church, he worked as editor of New Korea. He invented "inter-type," a typesetting system which was being used as late as 1959.¹¹

He was a leader of the Korean National Association until he died. Because of the pressure of community work, he often missed meals and worked without rest. As a result, his health deteriorated, he contracted pneumonia, and died in 1928. Long after his death, one of his friends, Joo-Eun Yang, still remembered him with a fond memory: "Rev Lee was a real Christian minister who followed the footsteps of Jesus Christ. I do not know any minister in the Korean community today who is harder working than Rev. Lee was."¹²

For the ministers of the Korean community in early period, no walls seemed to exist between the church and the rest of the society, or between religion and state. Although many of them were not professionally trained through regular seminary education, they had a worldliness acquired through abundant and unusual experiences. Most

¹⁰Ibid., pp. 254-255.

¹¹Won-Yong Kim, JAE MI HANIN OH SHIP NYON SA (Fifty Year History of the Korean People in America), (Reedley, CA: Charles Ho Kim, 1954), p. 265.

¹²As quoted from an interview verbatim in Choy, p. 260.

of them had to work in plantations at least for several years, and go through ordeals to survive financially even after they were employed as ministers. They were constantly exposed to the secular world, living and sharing the joys and sorrows of the people. The community expectation for their contribution strengthened and heightened their sense of calling to community service.

After the World War II, the situation in Korean community changed and so did the ministerial roles. First of all, the community leadership resources had been expanded through the new influx of Korean intellectuals and emergence of a new generation. And as the community grew in population, and in economic and social status, the function of leadership became diversified and "secularized." The concept of community service for ministers became more individual charity-oriented than organizational social reform type. Although the ministers were still actively involved in community affairs, gradual transition of leadership from ministers to other professionals had been obvious.

OTHERS

"Most of the church leaders understood the emotional and physical problems of the immigrants and had a sympathetic attitude toward them. The Korean immigrants, whether Christian or non-Christian, felt that they could talk their problems over with the pastors."¹³

From the very first day of Korean immigration to America, the ministers functioned as counselors, not only for their parishioners,

¹³Ibid.

but for the community as a whole. Many of the Korean immigrants who had to work ten hours a day, six days a week under harsh supervision, spent sleepless nights because of the pain they suffered from the hard labor. Being worn down both mentally and physically, they needed someone who would console them and give them hope for the future.

The more the life condition became unbearable, due to racial discrimination, home-sickness, marital problems, and all kinds of entanglements in personal relations, the more counseling function of minister was recognized. Ministers counseled not only religious matters but actually in almost all areas of the life-spectrum.

When Korean students came to the United States for advanced studies, they usually called on Korean ministers for advice about their studies as well as for financial aid. Ministers even conducted legal counseling, when immigration problems occurred. As Choy stated; "Whenever Koreans were in trouble with domestic affairs or job matters, they first visited with their pastors for help."

At least for the first stage in the Korean immigration history, counseling was a part of community service for ministers. Their willingness to sacrifice themselves for the betterment of the community enabled them to extend their concern and care to the troubled, regardless of religious affiliation or political beliefs. Although it may be that the ministers were not qualified in complicated counseling techniques, their sympathy toward the suffering fellow countrymen must have provided the basics for counseling.

Witnesses and fragmentary historical evidences seem to agree that early counseling for Korean ministers was concentrated on

rather everyday-life matters like jobs, immigration and labor problems, and housing, etc. Most of the immigrants had to struggle just to survive and ministers were required to provide all the necessary supports for the battle for survival.

However, in later stages, aspects of counseling changed as the life of the community became more settled. Parent-child relations were one of the most frequently dealt with problems, as well as education.

In regard to other areas in ministry, administration and liturgical duty, the author could not acquire enough materials to look at, and it is his impression that those two particular areas were taken least seriously by the Korean ministers, comparing to other areas previously described.

Chapter 6

MINISTERIAL ROLES IN UNDERSTANDING OF
CONTEMPORARY MINISTERS

During the past few years, the Korean community in America has become a target of attentive observation by American public represented by American journalism. Quite lengthy articles about Korean community have appeared in major newspapers such as *The New York Times* and *The Los Angeles Times*. Whether the articles conveyed a good impression or bad, the writers seem to be agreeing that the rapid growth of the community is due not only to its population increase but to the commitment, education and talents of the people.

Behind this growth, it is obvious religion contributed a great deal as a driving force. The traditional tie between church and community which was described in the previous chapter, still continues to exist. Despite tremendous changes which have occurred in the Korean community during the last two decades, the church has not ceased to provide its contribution and influence to the community. Indeed the dynamics and scope of its influence have been strengthened and expanded with the increase in number. An estimate of the number of Korean churches in America as of January of 1981 counts more than 1,000 (in 1965, there were only 17). In Southern California alone, more than 300 churches were counted.

It is natural to assume that church leaders would provide a major source of leadership in a "church-centered" community. And we have already seen this assumption was true for the earlier ministers

of the community.

There are various ways to examine the roles of ministers. The present author, however, conducted his survey with a conception that action is a reflection of perception. Actual roles of Korean ministers, he believes, are reflections of their role-perception.

Therefore, he will describe in this chapter the contemporary Korean ministers' roles in terms of their role perceptions, so that he may have a basis of comparison with the traditional ministerial roles in the history of Korean-Americans.

Use of the questionnaire is intended only for descriptive purposes, and not to prove anything. Therefore, in reading this chapter, one must bear in mind that all the figures will only more or less reflect the opinions and attitudes of the ministers.

The total of 69 statements representing five vital areas in ministry, that is, preaching and teaching, administration, counseling, community service, and worship leading, were presented in mixed order so that the respondents could rank them individually, not as groups. Each item was to be rated on a scale of five categories, from "very important" (4.0) to "not recommendable" (0.0).

The result of this survey shows that the role of preaching/teaching is the most emphasized ministerial role in the understanding of Korean ministers in Southern California, and the role of community leader is the least appreciated. Overall rating of each area is as follows:

1. Preaching/teaching; 3.22
2. Administration; 3.16

3. Counseling; 2.88
4. Worship leading; 2.88
5. Community Leader; 2.52

PREACHING/TEACHING

Good preaching and teaching ranked the highest (3.22) and this is not surprising, because, as we have seen in previous chapters, it is a reflection of the traditional role emphasis in Korean Christianity.

This area of ministry consists of the tasks of communicating God's grace and forgiveness, calling people to live responsible life and fostering congregational gospel community. The statements related to this area depicted ministry as a ministry that instructs, that motivates action and that builds community and people.

Building People and Community

Korean ministers recognize that their primary role is to build God's community in which people render care and support to each other. They understand this task can be carried through proclaiming God's grace and forgiveness, encouraging formation of an atmosphere of mutual friendship, cooperation and support, placing ministers themselves as partners in building community.

The average rating of this characteristic is 3.26, the highest of all. It is natural for the ministers of an immigrant community to take church as a place, most of all, of comfort, friendship and care, since they serve a people whose life is under constant pressure and challenge from a so-called "marginal setting." It is absolutely

essential for ministers to help the people to sense the gift of God's forgiveness and reality. It is their prime duty, as preachers, to comfort their people, healing their wounds and giving hope. Therefore, the accent of their message should be on grace, forgiveness, love of God, that is, the cheerful side of the Gospel. The primary task and joy of the church is to proclaim and be the place of forgiveness through grace.

The ministers also recognize the importance of the pastoral skill of helping people experience in the worship the confident, joyous sense of being a witnessing family of God, a community of faith in the world. Creating a sense of the congregation as the family of God should be achieved in worship service. The joy and inspiration coming from the assurance that "we are forgiven" must be shared by each other. And pastors have the responsibility to exhort their congregations to care and share with each other.

Apparently Korean ministers generally recognize that people cannot really experience being a community of faith unless ministers themselves witness the gospel message of forgiveness and grace. More than half (54%) of the respondents regarded it as "very important" that pastors place themselves, as much as the hearers, under God's judgment and grace when they preach. The relation of clergy and laity in building the community is partnership. Mutualness is emphasized here.

Teaching Ministry

By "teacher" or "teaching minister," we do not limit the scope of the job in classrooms. The scope is much wider than classroom

teaching. This feature of ministry includes all the efforts to relay or incorporate Biblical knowledges to the actual life situation. Also this includes efforts to help people to acquire an articulate understanding of Christian symbolism in especially sacramental, liturgical symbols, plus, of course, the regular routine responsibility related to church school activities.

If the Christian community is to remain alert, and wise, it is necessary that information be shared, knowledge communicated, and insight engendered. Therefore, it is important for a minister to be a well-informed and effective teacher.

The result of this survey indicates that the Korean ministers in this area take the task of relating Biblical faith to everyday experience very seriously. All three statements describing this task scored very high; second, third, and ninth among sixty-nine in total. They are saying here that "ministry is, most of all, to relate the Word of God to the people in terms clearly understandable to their minds, with authority and conviction, so that they can use Biblical insights in making ethical or moral decisions."

It is interesting that, although most of the respondents were from the churches which traditionally place low emphasis on sacraments and liturgy, they highly esteemed the necessity to teach and explain the meaning of sacraments to the lay people. It is also noteworthy that the respondents from the Episcopal Church ranked this ministerial role most highly. In general, the educational role of minister with respect to the sacraments, was highly ranked, with average rating 3.21.

This result reflects the respondents' perception of the truth

that, although symbols have power even for those who may not be able to articulate their meaning, understanding enhances the effectiveness of symbols. It is important for a pastor to help his parishioners to understand what God offers in sacraments and symbols. This responsibility includes teaching the meaning of Baptism and Eucharist and helping people prepare for participation in them, so that they can experience the sacraments a joyous celebration. It also includes to explain meaning of worship and liturgy. Not only that, the ministers feel the ministerial service in this area should extend to meeting the engaged couples to help them understand the meaning of holy matrimony and prepare for Christian marriage.

Motivating Action

Communication of God's Word consists not only of saying and hearing but also of action. Action completes the communicating process. As a matter of fact, the ultimate goal of this ministry is to motivate action.

However, there is always risk in motivating a prompt action, since it could disturb people. The result of our survey reflects the ministers' awareness of risk. Although majority of the ministers regarded it highly important to teach and preach in a way that leads people to act promptly after they hear God's word, some had reservations in agreeing with the majority and even regarded calling people for action as "not recommendable." Maybe this reservation is a reflection of their experience in Korea where they witnessed that faith-consistent action would often lead people to ordeals, which is the case for many

Christian leaders in Korea.

The survey also reveals that when Korean ministers speak about faith-consistent action, they understand the word as individual work rather than organizational or collective effort for justice. As preachers, their concern here is individual life style, not social reform. Most the respondents agreed that it is "very important" or "important" to challenge middle-aged adults to make their life-style consistent with their faith. However, as we shall see it in a later part of this chapter, they showed far less enthusiasm when it comes to communal effort for a just society.

ADMINISTRATION

A young member of a church administrative board demanded his pastor to concentrate his ministerial efforts on spiritual matters, like preaching, praying, and studying the Bible, instead of wasting his energy on earthly matters like "administration." It is true that many church members, including clergy, understand administration more or less as an office operation.

In considering this popular assumption of administration, it is surprising that Korean ministers ranked administration as the second most important role (average rating 3.16). Of course, the scope of administration as described in the questionnaire is much broader and more complex than the popular concept. A majority of the statements described administration as ad-ministra-tion of people. As a matter of fact, the respondents proved the fact that they still downgrade the desk-bound clerical duties, like letter writing, or record keeping. All of

the four top ranked statements of this area are about people management.

"Recruits and orients the most qualified persons for a particular task."	3.35
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"Shares leadership with lay leaders chosen by the congregation."	3.34
--	------

"Takes time to know parishioners well."	3.22
---	------

"Seeks out discontented persons in the congregation to try to understand their complaints."	3.17
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On the basis of these responses, we can conclude that when the ministers ranked administration as an important ministerial role they did so with the assumption that administration is, most of all, people-management. The ultimate goal of church administration is to help and enable people to move with harmonious action, within structure, overcoming discords.

Korean ministers seemed to have realized that to share leadership with members chosen by the congregation is essential to make effective ministry of administration. At least nine out of ten respondents (92%) agreed that leadership sharing is "very important" or "important." In the concept of leadership that was expressed here, leadership does not take the form of being a final arbiter of prime decision maker. Contrary to the general assumption about Korean ministers wanting to run the church by themselves, the respondents showed their understanding of the importance of broad participation in decision making process.

However, the ministers' understanding of the need of broader participation does not necessarily mean a preference for the democratic way in decision making. A considerable divergence was shown in

their responses to the statement "Helps others feel it is all right to disagree with a minister." Younger pastors see it as very important to give freedom to lay members both in making and carrying out decisions, while some older pastors regard such freedom as not recommendable. The divergence continues when it comes to the issue whether ministers should observe the discipline of parliamentary procedure. Again, the younger pastors tend to recognize the necessity with more eagerness than the older.

Nevertheless, it is a pleasant surprise that Korean ministers recognized the importance of ministers' responsibility of dealing with discord, since general observation would make it seem that people frequently operate on the assumption that disagreement within the church is sinful and to be avoided at all costs. Roughly three out of four (74.7%) respondents regarded it "very important" or "important" that pastors show skill in moving people from anger to creative action.

The authors of the book Ten Faces of Ministry¹ used a metaphor of an orchestra conductor to describe the leadership image of the Lutheran Church, and the present author thinks the same metaphor can be used as an image for the church leadership of Korean ministers.

An orchestra, warming up before the conductor arrives, is an energized chaos, without unity or direction. To produce harmony out of this chaos, a conductor is a necessity. To be a good conductor, it requires skills, understandings, talents, and rapport with the orchestra.

¹Milo L. Brekke, Merton P. Strommen, and Dorothy Williams, Ten Faces of Ministry (Minneapolis: Augsburg, 1979).

The same kind of leadership is required of a pastor. Of the many things a good orchestral conductor knows and does, there are three that Korean ministers regard as essential for effective ministry: (1) to locate and use talents in a comprehensive way so that the church can have a broad basis of participation; (2) to know that discord is not to be shunned, but to be investigated and sensitively dealt with; and (3) to have vision and a plan like a conductor has music in front of him, so that individual projects can have consistency and direction.

COUNSELING

When we define ministry as an act to serve people's needs, counseling is the area which deals with the needs in the most direct and immediate way. Jesus conveyed the gospel not only by the word of instruction but by compassionate healing also.

Besides, the ministers who participated in this survey are pastors of an immigrant community, which means they are dealing with counseling situation almost always one way or another. From job or apartment hunting to complicated family problem; all sorts of problems are heard by the pastor daily.

It is not surprising, therefore, that Korean ministers place considerable importance on a ministry that deals sensitively and helpfully with those wounded souls who seek personal healing within the Christian church.

On the basis of the responses, Korean ministers seem to be saying that the most important quality of a counseling pastor is availability. A pastor would be judged as committing a cardinal sin

if he did not respond to a desperate calling from a suffering member. Almost half (48%) considered it "very important" that a pastor go immediately to minister to members in crisis situations. Almost everybody agreed that readiness, at least in intention, to help the members in need is essential for meaningful ministry.

However, the statements describing counseling skills drew responses of greater diversity compared to those which deal with attitudinal aspect. For example, in their responses to the statement "Encourage the bereaved to talk through their grief," the ministers showed almost an even split in their opinion, with 18% for "Very important" and 11% for "not recommendable."

An interesting thing found in the responses is that some of the respondents felt that pastors should expect and even try to get religious responses (e.g., better attendance or more offering) from counselees. It reflects the situation which has prevailed throughout the Korean churches in America, that is, ministers are so intensely oriented for church growth that genuine compassion cannot find a rightful place in their ministry. Ambition eats up compassion.

To sum up findings, Korean ministers are aware of the need and importance of counseling. However, their sense of calling for healing ministry seems to be limited within the church boundary, lacking an outreaching spirit to the community in general. This narrowness of view will be shown again in their responses to another aspect of ministry, community service.

In regard to counseling skills, it is true that most of the ministers in the Korean community are not trained on a professional

level and this presents a challenge for them to equip themselves with better knowledge and skills. In spite of their eagerness to serve the people in need, the ministers, in their responses, seemed to show considerable deficiency in basic modern counseling techniques.

LITURGICAL LEADER

It is true that the liturgical service of public worship is one of the most important aspects of Christian ministry. Although it is a very limited area of ministry, probably one or two hours of the week, the public worship service is a vital part of church life, because it is the most public area and the one through which most people acquire familiarity with Christian community.

However, in the tradition of Korean Protestant Christianity, including most immigrant Korean churches, so much emphasis has been put upon preaching that other liturgical elements in worship service are regarded as supplementary.

The story of this area of ministry is brief. To begin with, only five statements were presented in the questionnaire for this area. In the second place, along with the area of ministry just described, counseling, it occupies a middle ranking spot in the hierarchy of preferences. Average rating of this area is, as a matter of fact, the same with counseling, 2.88.

Korean ministers differ in attitudes toward the content, and conduct of worship service, although most (80%) of the respondents agree that it is important that a pastor sees himself as first and foremost a liturgist. Opinion differs when it comes to the issue of whether

observing the church year in worship helps ministry greatly. The same thing occurs with the issue of effective speaking. Some think to have a strong speaking voice helps ministry a great deal, while others see it not making much difference.

It is the author's impression, however, that Korean ministers do not appreciate the aesthetic aspect of worship service, at least not as much as they do for the music. Almost every Korean minister would covet a nice choir, but it is hard to see anyone caring if the paraments, vestments, and all appointments being used are appropriate for the time in the church year.

COMMUNITY LEADER

It is rather surprising that the role of community leader scored the lowest of all in our survey, considering that the most of early Korean ministers in America viewed the role as most important. The average rating of 22 statements describing the ministry of community service is 2.52, which is between "somewhat important" and "does not make a difference."

Analyzing the questionnaire, the 22 statements of this area can be divided into two general categories; "personal perspective" and the "the pastor in action," both of which include 11 statements each. The 11 statements for "personal perspective" describe ministry with an emphasis upon inclusive and integrative philosophy based upon a wide angle world view, while the other eleven emphasize active participation and initiation of community service.

We can easily assume that those who would reach out with

compassion to the downtrodden, oppressed and alienated need a wide range of interests. Not only should they be comfortable in a world full of diversity, but should show a preference for that kind of world. Those who consider taking on the reform or reorganization of society and involving other people in that task need a special kind of personal perspective - a wide angle world view and a way of forming open circles that take others in.

Pastors described here are curious and alert, always seeking intellectual stimulation and acquiring knowledge. They give evidence of this tendency by reading books and other materials which give wide knowledge about the world, and by attending retreats and seminars.

Although the average rating of this area as a whole is significantly low compared to others, the need of intellectual stimulation was highly regarded by the respondents. About eight out of ten (81%) of the Korean ministers consider it important that pastors participate in educational retreats, workshops and seminars to increase their own effectiveness. However, the high esteem for intellectual stimulation does not necessarily mean eagerness for acquiring broad knowledge. Statements like "Reflects an awareness of current affairs reported in newspapers and periodicals" received fairly lower scores (2.84) than the one describing the need of intellectual stimulation.

It is interesting that two of the least favored statements of the questionnaire belong to this category and both describe the quality of human candidness. The quality described here contradicts the stereotype of a pastor's being a tower of strength, fully delivered

from all doubt and temptation. A majority of the respondents think it is not important or even undesirable that pastors talk openly about their own experience of faith and doubt. And at least one out of six respondents showed negative attitude to the statement "Does not try to hide the fact that he or she worries." None of the ministers regarded human candidness as very important for effective ministry.

The survey also discloses that the racial issue does not concern Korean ministers as much as it affects the life of their community. At least it is not one of their prime concerns. Statements dealing with racially integrative ministry received 2.71 in average, a fairly low rating compared to other aspects of ministry. Although they live as so-called "ethnics" in this society, and racism is one of the most pressing problems for their church members as well as for themselves, it seems that the ministers regard the racial concern as something which they neither are able to handle nor are responsible for. For example, only one out of eight ministers responded with "very important" for the statement "Has right judgement on racial issues," when one out of four responded with merely "somewhat important" or "does not make difference."

The second category "Pastors in action" received an even lower rating (2.37). It may be fair to say that the Korean ministers have a high regard on individual works of mercy, but, on the basis of the responses to the questionnaire, the ministers appear to be conservative and somewhat narrow in their view of ministry when it comes to social reform. For example, the statements describing compassion for people and a prophetic concern for the poor drew relatively low

scores compared to other ministerial areas;

Shows compassion and understanding of people usually condemned by society. 2.89

Wins the respect and cooperation of society's outcasts. 2.60

Shows concern for liberation of the oppressed. 2.84

Low rating of these statements is probably a reflection of Korean ministers' impression on the recent incidents that occurred in Korea. A score of Christian ministers and missionaries as well as other intellectuals and labor leaders were arrested and condemned by the government on the charge of disturbing national security. They were protesting the exploitation of non-skilled urban industrial laborers by big industries, on one hand, and one man's authoritarian rule which had lasted twenty years, on the other. The government action led to a bitter controversy, not only between government and the church, but also between various groups in the Christian church.

There is no way to decide exactly how these incidents had affected the ministers of the Korean community in America, but one thing is obvious: the incidents proved that it requires tremendous courage and determination to fight against institutional injustice. And it is possible that the ministers referred to the extreme situation in Korea when they responded to the statements.

One interesting fact disclosed by this survey is that an absolute majority of Korean ministers are opposed to pastors' assuming public office. At least four out of five respondents viewed having public office would bring negative effects for ministry. However, in regard to the issue whether political matters are right concerns for

the church, the ministers differed in their opinions, that is, the ministers who are old and have conservative/fundamentalist backgrounds showed negative responses about the church's being engaged in political matters, while young American educated ministers felt it was right for church to have concern in political matters.

REFLECTION

Korean ministers are not significantly different from other ministers of major denominations in their perception of ministry. Their perception bears similarities with, for example, Lutheran Americans as far as rank order of priorities is concerned. A research team conducted a survey on the Lutheran perception of ministerial roles, and, according to the survey, Lutherans in America too, including both clergy and laity, regard preaching/teaching as the most important role for ministers. The rank order for five ministerial skills (or roles) went as follows: first, preaching/teaching; second, administration; third, counseling; fourth, community service; fifth, liturgy. The only difference between Korean ministers and Lutherans in their rating is that Lutherans regarded the role of community service a little higher than the Koreans.

However, the difference is significant when the comparison comes between the early ministers and contemporary ministers in the Korean community. The basic difference is that the contemporary ministers are more church-oriented, while the early ministers functioned more as community leaders. It seems that the current ministers take church growth as the primary concern for their ministry, while the earlier ministers gave their priority to the welfare of their ancestral

nation and community.

Of course, one ought to be aware that perception does not necessarily accord with practice. In their responses, the ministers expressed their ideals and preferences, not what they do in reality. As a matter of fact, many of those who rated preaching as the most vital role for ministry would spend most of their time meeting new immigrants at the airport, or attending council meetings for the community youth center, or fund raising for a building project for homes for the elderly.

There is still a tremendous difference between the old and new, in their scopes and motivations of ministry, and in their goals. Perhaps it is not so much a difference in personalities as it is in time and environment. Or it can be the degree of determination, dedication, spirit and sense of calling. In any case, if the difference indicates a loss of something important in the Korean-American heritage, it is sad for the forefathers as well as for the contemporary ministers and their community.

CONCLUSION

The history of the Korean churches in America is a story of how an immigrant church dealt with the challenge to serve and live with their community in an extreme life situation. Korean churches in America have proved themselves to be "community churches" in a genuine sense, being churches in and for the community. No one would deny the fact that Korean churches have been the center of the Korean community in America. Therefore, the history of Korean churches in America (Southern California in particular) is not just a history of a religious institution. It is the history of the community itself.

This close tie between the church and community was possible primarily because of the philosophy and ideals of the leadership of the church. As we have seen in chapter 5 which dealt with ministerial roles in the history of the Korean-American community, they, at least the early ministers, were dedicated Christian servants and had a strong sense of responsibility for the improvement of the Korean community. They always looked after the welfare and interests of the Korean immigrants. It would be fair to say that they served the church as community leaders rather than they served the community as church leaders. Not only their philosophy, but their educational and occupational backgrounds also equipped them to serve the broader concerns of their national community.

However, as revealed in our survey, there has been a great deal of change in role perception among the Korean ministers in America. It is no longer true that community service is one of the prime concerns for them. Of course, the church still functions as the center of the

community. And, accordingly, the ministers still provide significant leadership for community. And, accordingly, the ministers still provide significant leadership for community. But it does not necessarily mean that the ministers are reaching out to the community with concern and responsibility for its welfare. On the contrary, it has been found that community service is the least appreciated role for Korean ministers in Southern California. It is the present author's observation that the early ministers and the contemporary ministers were almost exact opposites, that is, the early ministers emphasized responsibilities of the church and its ministers for society so much that they neglected the original function of the church as a religious institution, while the contemporary church leaders view the role of the church in a rather narrow perspective, overlooking various problems and needs of the community they serve.

There is no doubt that today's ministers in the Korean community deserve credit for their efforts to restore the original function of the church as a community of believers. No one would want to repeat the past, which saw unity of the church being torn by political disputes and the soundness of church life being challenged by the loss of the authenticity of the Christian community. However, one should not forget or overlook the great mission given to the church, that is, to serve and be for others. If the congregation members' well-being is the only thing to pursue for a church, it stops being church. Church must be concerned in the redemption of society as a whole.

It is the present author's impression, and he believes it has been general assumption of concerned people, that the contemporary

ministers in Korean community are occupied with the idea of church growth to an unreasonable degree. All the high scored statements of the questionnaire used in this study are, almost without exception, directly related to quantitative growth of the church, while the low scored statements are about comprehensive services for community. For example, an absolute majority of respondents regarded it very important that pastors go immediately to minister to church members in a crisis situation, while many showed reservation about getting involved with campus or prison ministry. Improvement of community service for the underprivileged such as mentally retarded, emotionally disturbed, aged, get an even lower spot in the hierarchy of ministerial priorities.

Of course, the ministers have a rightful concern for church growth, because it is their responsibility to labor in building up the church. Besides, they are immigrants themselves like their parishioners, and, as immigrants, they are no exception in pursuing success in a material and visible mode. However, it is also true that a truly meaningful growth, or success, comes only when the more fundamental commitments are fulfilled.

It is the author's sincere hope that this little work may help him and his Korean colleagues to have a broader sense of responsibility as they serve their community which has taken the church more fondly and seriously than perhaps any other communities in the world.

APPENDIX

Appendix I

QUESTIONNAIRE RESULTS

A. Basic Information

1. Clergy (43) Laity ()
2. Male (43) Female ()
3. Denomination

1) Presbyterian	(9)	2) Methodist	(20)
3) Holiness	(1)	4) Full Gospel	(4)
5) Church of Christ	(1)	6) Baptist	(1)
7) Non-denominational	(4)		
8) Others: SDA (1) Episcopal	(2)		
4. Years in America

1) 1-5 years (19)	2) 5-10 years (15)	3) 10-20 years (9)
4) more than 20 years ()		
5. Attends worship services:

1) more than once a week (29)	2) once a week (10)
3) twice a month ()	4) once a month (1)
5) less than once a month ()	
6. Age

1) Under 20 ()	2) 21-30 (4)	3) 31-40 (14)	4) 41-50 (12)
5) 51-60 (11)	6) Over 60 (2)		
7. Satisfaction of church life

Church life: 1) gives the most satisfaction in my life (35).
 2) is one of the meaningful areas in my life (7)
 3) does not have much importance in my life ().

B. Following statements are about ministerial roles. Please check one category which is nearest to your opinion.

- | | |
|-------------------------|-------------------------------|
| 1. "Very Important" | 2. "Important" |
| 3. "Somewhat Important" | 4. "Does not make difference" |
| 5. "Hinders Ministry" | |

	<u>Statements</u>	<u>Rating</u>	<u>Rank</u>
1.	Teaches the meaning of Baptism and the Eucharist.	3.44	5
2.	Confronts both the unchurched and members with the Gospel message.	3.73	1
3.	Has a strong speaking voice.	2.66	54
4.	Takes an informed position on controversial issues.	2.41	63
5.	Explains meaning of worship and liturgy.	2.95	35
6.	Helps the congregation keep in touch with disinterested and alienated members.	3.12	18
7.	Takes time to know parishioners well.	3.22	12
8.	Teaches and preaches in a way that leads people to act after they hear.	2.83	44
9.	Helps people prepare for participation in Holy Communion.	3.12	18
10.	Preaches funeral sermons that acknowledge personal grief.	2.66	54
11.	Shares leadership with lay leaders chosen by the congregation.	3.34	10
12.	Lets others "run the show" when they are in charge.	2.79	49
13.	Exemplifies good stewardship in handling of own personal resources. (energy, finances, time)	3.16	15
14.	When conversing with a person, listens for feeling tones as well as words.	2.97	33
15.	Encourages the bereaved to talk through their grief.	2.63	56
16.	Tries to learn the meaning of suffering from a person who suffers.	2.90	37

	<u>Statements</u>	<u>Rating</u>	<u>Rank</u>
17.	When preaching, places self, as much as hearers, under God's judgement and grace.	3.49	4
18.	Helps people experience the Lord's supper as a joyous celebration.	3.06	24
19.	Facilitates communication of information and resources between administrative body and congregation.	3.12	18
20.	Recruits and orients the most qualified persons for a particular task.	3.35	9
21.	Creates a sense of the congregation as the family of God in worship.	3.39	6
22.	Presents the word of God in terms clearly understandable to the modern mind.	3.52	2
23.	Preaches with authority and conviction.	3.52	2
24.	Meets with engaged couples to help them prepare for Christian marriage.	3.05	25
25.	Challenges middle-aged adults to make their life-style consistent with their faith.	3.08	23
26.	Seeks out discontented persons in the congregation to try to understand their complaints.	3.17	14
27.	Learns the traditions and customs of the local congregation before suggesting change.	2.80	47
28.	Reflects an awareness of current affairs reported in newspapers and periodicals.	2.84	41
29.	Evaluates current trends in theological thought.	2.62	57

	<u>Statements</u>	<u>Rating</u>	<u>Rank</u>
30.	Works to improve community services to such persons as mentally retarded, emotionally disturbed aged, etc.	2.38	64
31.	Shows compassion and understanding of people usually condemned by society.	2.89	38
32.	Actively tries to change the traditional shape of ministry to fit the future better.	3.18	13
33.	Doesn't try to hide the fact that he or she worries.	1.74	67
34.	Talks openly about own experiences of faith and doubt.	1.90	66
35.	Builds bridges between groups within the community and facilitates cooperation among them.	2.38	64
36.	Has right judgment on racial issues.	2.82	45
37.	Helps the congregation to communicate with congregations of other races.	2.69	53
38.	When preaching, holds the interest and attention of all hearers.	3.00	29
39.	Observes the traditions of the church year in worship.	2.72	52
40.	Demonstrates an appreciation for music and hymns which are liturgically and pastorally suitable.	2.97	33
41.	Is primarily worship oriented - sees self as first and foremost a liturgist.	3.10	21
42.	Enables people to sense the gift of forgiveness of God.	3.39	6
43.	Uses biblical insights to guide people in making ethical or moral decisions.	3.30	11

	<u>Statements</u>	<u>Rating</u>	<u>Rank</u>
44.	Preaches sermons that awaken listeners to their sinfulness and need.	3.15	16
45.	Considers an overall parish strategy before planning individual projects.	3.09	22
46.	Evaluates how well the congregation's programs are meeting the people's needs.	3.00	30
47.	Shows skill in moving people from anger to creative action.	2.84	42
48.	Works to broaden the base of participation in the decision-making process of the congregation.	3.05	25
49.	Presses governing board of congregation to establish fair policies and practices for employees.	2.89	38
50.	Allows persons freedom in carrying out assigned responsibilities.	3.05	25
51.	Shows skill in training and evaluating staff.	3.00	30
52.	Accepts the discipline of parliamentary procedure in formal meetings.	2.82	45
53.	Helps others feel it is all right to disagree with a minister.	2.59	59
54.	Ministry to another in need is not dependent upon a hoped-for religious response.	2.42	62
55.	Has thought through ways to help dying persons and their families.	3.13	17
56.	Helps persons weigh the consequences of different courses of action.	3.00	30
57.	Goes immediately to minister to members in crisis situations.	3.36	8

	<u>Statements</u>	<u>Rating</u>	<u>Rank</u>
58.	Shows compassion and understanding of people usually condemned by society.	2.89	38
59.	Stands behind community efforts to fight for justice for all people.	2.80	47
60.	Wins the respect and cooperation of the society's outcasts.	2.60	58
61.	Ministers to prisoners and their families, whether members of the congregation or not.	2.57	60
62.	Shows concern for liberation of the oppressed.	2.84	42
63.	Helps new immigrants, whether or not they are members of the congregation.	2.78	50
64.	Demonstrates understanding of the impact of social, economic, and political forces.	2.75	51
65.	Participates in educational retreats, workshops, and seminars to increase own effectiveness.	3.02	28
66.	Is an active member of advisory committee of a youth organization.	2.50	61
67.	Does not attempt to keep own congregation "apart" from congregations of other denominations.	2.93	36
68.	Declares a willingness to run for public office in the community.	0.64	69
69.	Insists that political matters are rightful concerns of the church.	1.54	68

Appendix II

QUESTIONNAIRE
(IN KOREAN)

1980. 8.

존경하는 목사님,

안녕하십니까? 저는 이제 겨우 2년의 목회경력을 가진 햇병아리 목사입니다. 목회에 들어선 후 여러가지 알고싶은 것도 많고 궁금한것도 많았지만 그 중에서도 '목회자의 역할'에 대한 의문이 언제나 저를 사로잡았습니다. 늘 바쁘게 돌아가긴 하지만, '목회자의 역할'에 대한 분명한 의식이 없을 때, 목회에 일관성이 없어지고 시간과 노력의 낭비가 많을 것이기 때문입니다.

마침 제가 그동안 추구해 온 신학교육의 마지막 단계에서 졸업논문(D. Min)을 쓰게 되었는데, 늘 궁금해 오던 이문제를 다루기로 한 것입니다. 한인 이민교회가 다른 교회들과는 어떻게 다른 '목회자의 상'을 가지고 있을까? 한인 이민교회의 과거와 현재에서 목회자의 모습이 어떻게 다르게 나타났는가? 평신도들은 목사들에 비해 어떻게 다른 목회자상을 가지고 있을까? 등의 의문을 풀어보려고 합니다.

제가 믿기로는 이러한 연구가 제 개인에게만 유익한 것이 아니라, 저와같이 목회의 초입에 서있는 젊은 목회자들과, 목회 지망생들, 그리고 나아가서 연령에 관계없이 목회하시는 분들 모두를 위해 유익하리라는 것입니다. 이 연구의 결과가 모든 사람들에게 알려 질 수 있도록 최선을 다할것을 아울러서 약속드립니다.

이 연구가 성공적일 수 있으려면, 목사님의 협조가 절대적으로 필요합니다. 우선 목사님 자신이 설문지를 기입해 주시고, 목사님 교회의 평신도 몇분(될수 있으면 남, 여)의 성함을 아래에 주시면 제가 다시 똑같은 설문을 보내도록 하겠습니다.

주소가 적힌 봉투와 우표를 동봉합니다.

건강하시길 바랍니다.

(토벗슨) 한인 연합 감리교회 부목사

School of Theology at Claremont

김 용 민 올림

7.18.80

평신도 성함	주 소

목회자의 역할에 대한

설문서

A. 기초사항 (해당란에 X 하세요.)

1. 신 분 : 1) 목회자 () 2) 평신도 ()
2. 성 별 : 1) 남 () 2) 여 ()
3. 교 파 : 1) 장로교 () 2) 감리교 () 3) 성결교 () 4) 순복음 ()
5) 그리스도교 *Church of Christ* () 6) 침례교 ()
7) 초교파 () 8) 기 타 ()
4. 미국에 거주하신 햇수 : 1) 1-5 년 () 2) 5-10년 () 3) 10-20년 ()
4) 20년 이상 ()
5. 교회출석은 : 1) 한주에 2회 이상 () 2) 한주에 1회정도 ()
3) 한달에 2회정도 () 4) 한달에 한번 () 5) 아주 가끔 ()
6. 연 령 : 1) 20세 이하 () 2) 21-30세 () 3) 31-40세 ()
4) 41-50세 () 5) 51-60세 () 6) 61세 이상 ()
7. 교회생활은 귀하의 생활에 있어서
1) 최대의 만족을 주는곳 () 2) 보람된 부분의 하나 () 3) 그저 그런곳 ()

B. 아래에 나열된 설명은 모두 목회자의 역할에 관한 것입니다. 읽으신후 귀하의 생각과 가장 일치된다고 생각되는 번호에 √ 해 주시기 바랍니다. 한가지 주의하실 점은 대부분의 설명이 목회자에게 있어 지당한 사항이기 때문에 자칫 모두 "가장 중요하다"에 표하기 쉬운 것입니다. 가능한한 자신의 실생활, 또는 교회의 실제경험에 비추어 판단하도록 노력해 주십시오.

- | | |
|----------------|--------------------|
| 1 - 가장 중요하다. | 2 - 중요하다. |
| 3 - 하면 좋은 일이다. | 4 - 하나 안하나 별차이 없다. |
| 5 - 하면 안된다. | |

예 : 목사는 자신의 생활안정에 최대한의 1 2 3 4 5
관심을 기울여야 한다. () (√) () () ()

※ 만약 귀하가 위의 설명이 목회자에게 중요한 일이긴 하지만 가장 중요한 일이 아니라고 생각하시면 2번에 √ 표하십시오.

- | | 1 | 2 | 3 | 4 | 5 |
|---|-----|-----|-----|-----|-----|
| 1. <u>세례와 성만찬의</u> 의미를 가르친다. | () | () | () | () | () |
| 2. 비신자들과 교인들에게 <u>복음의</u>
<u>말씀을</u> 전한다. | () | () | () | () | () |
| 3. 모든 사람이 잘 들을수 있는 <u>강하고</u>
<u>큰목소리</u> 를 갖는다. | () | () | () | () | () |

4. 지역사회의 논쟁이 되고 있는 문제에 대한 자신의 입장을 공개적으로 밝힌다.
(여, 인종차별문제, 한국의 인권문제 등) () () () () ()
5. 예배의식의 의미를 가르친다. () () () () ()
6. 교인들토 하여금 소외되고 흥미를 잃은 동료
교인들을 찾아보도록 격려한다. () () () () ()
7. 교인들을 잘 알고 노력하며 시간을 쓴다. () () () () ()
8. 교인들이 설교를 듣거나 성경을 배운후에
즉각 행동으로 옮길것을 촉구한다. () () () () ()
9. 성례전에 참여하기전 사람들로 하여금 자신을
정결하게 하고 준비하는 마음을 갖게한다. () () () () ()
10. 유족의 슬픔을 이해하는 장례식 설교를 한다. () () () () ()
11. 교인들이 선출한 직원들과 잘 협의해서 일한다. () () () () ()
12. 일을 맡길 때 책임을 맡은 사람에게 많은
자유를 허용한다. () () () () ()
13. 자신의 가진것 (시간, 돈, 정력 등)을 잘 관리
함으로써 좋은 청지기의 모범을 보인다. () () () () ()
14. 사람들과 이야기 할 때 상대방의 말 뿐 아니라
그 말이 가진 느낌과 분위기를 조차한다. () () () () ()
15. 슬픔에 쌓인사람이 그의 슬픔을 말하게끔
격려한다. () () () () ()
16. 고통을 당하고 있는 사람에게서 고통의
신성한 의미를 배운다. () () () () ()
17. 설교할 때 자신을 듣는 위치에 놓고 하나님의
심판과 은총의 말 씀에 겸손히 귀를 기울인다. () () () () ()
18. 성만찬을 기쁨의 축제로 경험하도록 돕는다. () () () () ()
19. 교회의 치리기구 (직원회, 당회)와 교인간에
의사소통이 잘 되도록 노력한다. () () () () ()
20. 적절한 사람에게 적절한 책임을 맡긴다. () () () () ()
21. 예배에 참석한 사람들이 하나님안에 한가죽임을
느끼도록 분위기를 조성한다. () () () () ()
22. 하나님의 말 씀을 현대인이 이해할 수 있는
말로 전한다. () () () () ()
23. 권위와 확신을 가지고 설교한다. () () () () ()
24. 약혼한 남녀가 성서에 합당한 혼인을 하도록
준비시킨다. () () () () ()
25. 증년에 있는 교인들에게 신앙과 일치된 생활
하도록 촉구한다. () () () () ()

26. 교회에 불만이 있는 사람을 찾아 그의 불만이 무엇인가 알아본다. () () () () ()
27. 어떤 새로운 변혁을 시도하기전에 그 교회의 전통과 관습이 무엇인가 알아본다. () () () () ()
28. 신문과 잡지를 통해 세상돌아가는 사정을 잘 이해한다. () () () () ()
29. 세상증조를 신학적 관점에서 평가한다. () () () () ()
30. 정신박약아, 불구자, 노인등을 위한 지역사회의 서비스가 개선되도록 노력한다. () () () () ()
31. 사회에서 버림받은 사람들에게 동정과 이해를 보인다. () () () () ()
32. 전통적인 목회방식을 미래의 요구에 더 잘 맞도록 개선하려고 노력한다. () () () () ()
33. 자신의 걱정거리를 남에게 숨기려 하지 않는다. () () () () ()
34. 자신의 신앙이나 회의의 경험에 대해 공개적으로 이야기한다. () () () () ()
35. 지역사회안에 있는 여러그룹들이 서로 더 잘 협조하도록 중재역할을 한다. () () () () ()
36. 인종문제에 대해 옳바른 판단을 가진다. () () () () ()
37. 우리교회가 다른인종교회들과 교류하도록 노력한다. () () () () ()
38. 설교할 때는 청중의 관심과 주의를 놓치지 않는다. () () () () ()
39. 예배에 있어 교회력 (성령강림절, 오순절, 맥추절, 기독교교육주일등)을 지킨다. () () () () ()
40. 예배에 있어 적당한 음악과 찬송을 효과있게 이용한다. () () () () ()
41. 자신을 무엇보다 예배인도자로 생각한다. () () () () ()
42. 하나님의 응서와 사랑의 선물들을 교인들이 느끼게끔 말 씀으로 인도한다. () () () () ()
43. 교인들이 실생활에서 윤리적, 도덕적결정을 내릴 때 성서의 교훈을 사용하도록 인도한다. () () () () ()
44. 청중으로 하여금 자신들이 죄인임을 알게끔 깨우치는 설교를 한다. () () () () ()
45. 교회사업을 계획하기 전에 교회전체의 목회 정책이 무엇인가 고려한다. () () () () ()
46. 교회에서 하는 사업들이 교인들의 필요를 얼마나 충족시키는가 평가한다. () () () () ()

47. 분노를 창의적인 행동으로 바꾸게끔
사람들을 설득하는 기술을 가진다. () () () () ()
48. 어떤 정책을 결정할 때 보다 많은 사람들이
참여하게끔 유도한다. () () () () ()
49. 직원이나 당회가 교회의 유급직원들에 대한
공정한 방침을 세우고 시행하도록 촉구한다. () () () () ()
50. 어떤 사람에게 책임을 맡긴 후에는 믿고
세세한 일에 간섭하지 않는다. () () () () ()
51. 직원을 훈련하고 평가하는 기술을 가진다. () () () () ()
52. 공식 회의에서 통상회의법을 따른다. () () () () ()
53. 독사와 의견을 같이하지 않아도 좋다는
분위기를 조성한다. () () () () ()
54. 다른사람들을 도울 때 그에게서 꼭 신앙적인 반응 (예: 교회에 더 잘나온다든지,
헌금을 더 많이 한다든지 하는)을 기대하지
않는다. () () () () ()
55. 죽어가는 사람과 그의 가족을 돕기 위해
백방으로 방법을 강구한다. () () () () ()
56. 자신의 행동이 가져오는 결과가 어떤 것인가
잘 저울질하도록 사람들을 도운다. () () () () ()
57. 위기에 처한 교인이 있을 때마다 돕기 위해
즉시 달려간다. () () () () ()
58. 사회에서 버림받은 사람들에게 대해 동정과
이해를 보인다. () () () () ()
59. 모든 사람을 위한 정의 (Justice for
all)를 실현하려는 지역사회의 노력에
적극 동참한다. () () () () ()
60. 사회로부터 버림받은 사람들에게서 존경과
협조를 얻는다. () () () () ()
61. 교인이건 아니건간에 감옥에 갇힌 죄수들에게
봉사의 손길을 편다. () () () () ()
62. 눌린자의 해방을 위해 노력한다. () () () () ()
63. 교인이건 아니건 새로 이민온 사람들
더러가지로 돕는다. () () () () ()
64. 사회적, 경제적, 정치적 구조에 대한 이해를
가진다. () () () () ()
65. 자신의 이해와 능력을 높이기 위해 수련회,
세미나 등에 참석한다. () () () () ()
66. 청소년단체의 자문위원으로 봉사한다. () () () () ()

67. 자기교회가 다른교파의 교회와 접촉하는
일을 방해하지 않는다. () () () () ()
68. 지역사회의 공직에 출마할 것을 선언한다.
(예: 한인 회회장, 시 의회의원, 교육위원등) () () () () ()
69. 정치적 문제가 교회의 타당한 관심사가
된다고 주장한다. () () () () ()

수고하셨습니다. 대단히 감사합니다.

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